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(ABRIDGED)

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المصباح المنير في تهذيب تفسير ابن كثير
TAFSIR IBN KATHIR
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VOLUME
2



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تفسير ابن كثير

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Volume **2**



Parts 3, 4, & 5 (Surat Al-Baqarah, Verse 253, to Surat An-Nisa, Verse 147)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

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تفسير ابن كثير

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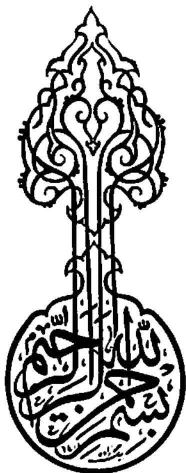
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In the Name of Allâh
The Most Beneficent, the Most Merciful

Contents

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Az-Zuhri [Muḥammad bin Shihāb] reporting from or about the Prophet ﷺ.
- 'Urwah bin Az-Zubayr reporting from or about the Prophet ﷺ.
- 'Ikrimah reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayib, 'Aṭā' (bin Abi Rabāḥ), 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bbi, Qatādah, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'ān's revelation, are not to be considered as important as authentically narrated texts.

Wakī', Sufyān Ath-Thawri, Muḥammad bin Isḥāq, Ibn 'Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

۞ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَٰكِنِ اخْتَلَفُوا فَمِنْهُم مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَٰكِنِ اخْتَلَفُوا فَمِنْهُم مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾﴾

﴾253. Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honor); and to 'Īsā, the son of Maryam, We gave clear proofs and evidences, and supported him with Rūḥ-il-Qudus [Jibrīl]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.﴿

Allāh Honored Some Prophets Above Others

Allāh states that He has honored some Prophets to others. For instance, Allāh said,

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ وَآتَيْنَا دَاوُودَ زَبُورًا﴾

﴾And indeed, We have preferred some of the Prophets above others, and to Dāwud We gave the Zabūr (Psalms)﴿ [17:55].

In the *Āyah* above, Allāh said,

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللَّهُ﴾

﴾Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly)﴿

meaning, Mūsā and Muḥammad ﷺ, and also Ādam according to a *Ḥadīth* recorded in *Ṣaḥīḥ Ibn Ḥibbān* from Abu Dharr.

﴿وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ﴾

﴾Others He raised to degrees (of honor)﴿ as is evident in the *Ḥadīth* about the *Isrā'* journey, when the Messenger of Allāh ﷺ saw the Prophets in the various heavens according to their rank with Allāh.

If somebody asks about the collective meaning of this *Āyah* and the *Ḥadīth* that the Two *Ṣaḥīḥs* collected from Abu Hurayrah which states, "Once, a Muslim man and a Jew had an argument and the Jew said, 'No, by Him Who gave Mūsā superiority over all human beings!' Hearing him, the Muslim man raised his hand and slapped the Jew on his face and said, 'Over Muḥammad too, O evil one?!' The Jew went to the Prophet ﷺ and complained to him and the Prophet ﷺ said,

«لَا تُفَضِّلُونِي عَلَى الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَأَجِدُ مُوسَى بَاطِشًا بِقَائِمَةِ الْعَرْشِ، فَلَا أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِيَ بِصَعْقَةِ الطُّورِ؟ فَلَا تُفَضِّلُونِي عَلَى الْأَنْبِيَاءِ»

«Don't give me superiority above the Prophets, for the people will become unconscious on the Day of Resurrection, and I will be the first to be resurrected to see Mūsā holding on to the pillar of Allāh's Throne. I will not know whether the unconsciousness Mūsā suffered on the Day of the Trumpet[1] *sufficed for him, or if he got up before me. So, do not give me superiority above the Prophets.»*[2] In another narration, the Prophet ﷺ said, *«Do not give superiority to some Prophets above others.»*[3]

The answer to this question is that this *Ḥadīth* prohibits preferring some Prophets above others in cases of dispute and

[1] Refer to *Sūrat Al-Baqarah* 2:55-56

[2] *Fatḥ Al-Bāri* 6:508, Muslim 4:1844.

[3] *Fatḥ Al-Bāri* 6:519, Muslim 4:1844.

argument, such as the incident mentioned in the *Ḥadīth*. The *Ḥadīth* indicates that it is not up to creation to decide which Prophet is better, for this is Allāh's decision. The creation is only required to submit to, obey and believe in Allāh's decision.

Allāh's statement,

﴿وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ﴾

﴾And We gave 'Īsā, the son of Maryam, clear signs﴿

refers to the proofs and unequivocal evidences that testify to the truth that 'Īsā delivered to the Children of Israel, thus testifying that he was Allāh's servant and His Messenger to them.

﴿وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ﴾

﴾And supported him with Rūḥ-il-Qudus﴿

meaning Allāh aided 'Īsā with Jibrīl, peace be upon him. Allāh then said,

﴿وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟﴾

﴾If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another.﴿

meaning all this happened by Allāh's decree, and this is why He said next,

﴿وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴾But Allāh does what He wills.﴿

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ ۗ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ﴾

﴾254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.﴿

Allāh commands His servants to spend for His sake, in the path of righteousness, from what He has granted them, so that they acquire and keep the reward of this righteous deed with their Lord and King. Let them rush to perform this deed in this life,

﴿مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ﴾

﴿*before a Day comes*﴾ meaning, the Day of Resurrection,

﴿لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ﴾

﴿*when there will be no bargaining, nor friendship, nor intercession.*﴾

This *Āyah* indicates that on that Day, no one will be able to bargain on behalf of himself or ransom himself with any amount, even if it was the earth's fill of gold; nor will his friendship or relation to anyone benefit him. Similarly, Allāh said,

﴿فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾﴾

﴿*Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another*﴾ [23:101].

﴿وَلَا شَفَٰعَةٌ﴾

﴿*Nor intercession*﴾ meaning, they will not benefit by the intercession of anyone.

Allāh's statement,

﴿وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ﴾

﴿*and it is the disbelievers who are the wrongdoers*﴾

indicates that no injustice is worse than meeting Allāh on that Day while a disbeliever. Ibn Abi Ḥātim recorded that 'Aṭā' bin Dīnār said, "All thanks are due to Allāh Who said,

﴿وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ﴾

﴿*and it is the disbelievers who are the wrongdoers*﴾

but did not say, 'And it is the wrongdoers who are the disbelievers.'"[1]

[1] Ibn Abi Ḥātim 3:966.

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيُّومُ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾﴾

﴾*255. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.*﴿

The Virtue of *Āyat Al-Kursi*

This is *Āyat Al-Kursi* and tremendous virtues have been associated with it, for the authentic *Ḥadīth* describes it as 'the greatest *Āyah* in the Book of Allāh.' Imām Aḥmad recorded that 'Ubayy bin Ka'b said that the Prophet ﷺ asked him about the greatest *Āyah* in the Book of Allāh, and 'Ubayy answered, "Allāh and His Messenger know better." When the Prophet repeated his question several times, 'Ubayy said, "*Āyat Al-Kursi.*" The Prophet ﷺ commented,

«لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ لَهَا لِسَانًا وَشَفَتَيْنِ، تُقَدِّسُ الْمَلِكَ عِنْدَ سَاقِ الْعَرْشِ»

«*Congratulations for having knowledge, O Abu Al-Mundhir! By He in Whose Hand is my soul! This Āyah has a tongue and two lips with which she praises the King (Allāh) next to the leg of the Throne.*»[1]

This *Ḥadīth* was also collected by Muslim[2] , but he did not

[1] Aḥmad 5:14.

[2] Muslim 1:556.

include the part that starts with, "By He in Whose Hand..."

Imām Aḥmad recorded that Abu Ayyub said that he had some dates and a Ghoul[1] used to take some, and he complained to the Prophet. The Prophet ﷺ said to him, "When you see her, say, 'In the Name of Allāh, answer to the Messenger of Allāh'." Abu Ayyub said that when she came again, he said these words and he was able to grab her. She begged, "I will not come again," so Abu Ayyub released her. Abu Ayyub went to the Prophet ﷺ and the Prophet asked him, "What did your prisoner do?" Abu Ayyub said, "I grabbed her and she said twice, 'I will not come again,' and I released her." The Prophet ﷺ said, "She will come back." Abu Ayyub said, "So I grabbed her twice or three times, yet each time [I would release her when] she vowed not to come back. I would go to the Prophet ﷺ who would ask me, 'What is the news of your prisoner?' I would say, 'I grabbed her, then released her when she said that she would not return.' The Prophet ﷺ would say that she would return. Once, I grabbed her and she said, 'Release me and I will teach you something to recite so that no harm touches you, that is, *Āyat Al-Kursi*.' Abu Ayyub went to the Prophet ﷺ and told him, and the Prophet ﷺ said, "She is liar, but she told the truth."[2] At-Tirmidhi recorded this *Ḥadīth* in the chapter of the virtues of the Qur'ān and said, "*Ḥasan Gharīb*."[3] In Arabic, 'Ghoul' refers to the *Jinn* when they appear at night.

Al-Bukhāri recorded a similar story in his *Ṣaḥīḥ* from Abu Hurayrah, in the chapters on the virtues of the Qur'ān and the description of Shayṭān. In this narration, Abu Hurayrah said,

"Allāh's Messenger assigned me to keep watch over the *Ṣadaqah* (charity) of Ramaḍān. A person snuck in and started taking handfuls of foodstuff. I caught him and said, 'By Allāh, I will take you to Allāh's Messenger.' He said, 'Release me, for I am meek and have many dependents and am in great need.' I released him, and in the morning Allāh's Messenger ﷺ asked

[1] That is a category of the *Jinn*, attributed with many different characteristics by different scholars.

[2] Aḥmad 5:422.

[3] *Tuḥfat Al-Aḥwadhi* 8:183.

me, 'What did your prisoner do yesterday, O Abu Hurayrah?' I said, 'O Allāh's Messenger! He complained of being needy and of having many dependents, so I pitied him and let him go.' Allāh's Messenger ﷺ said, 'Indeed, he told you a lie and will be coming again.' I believed that he would show up again, for Allāh's Messenger ﷺ had told me that he would return. So, I watched for him. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, 'I will definitely take you to Allāh's Messenger.' He said, 'Leave me, for I am very needy and have many dependents. I promise I will not come back again.' I pitied him and let him go. In the morning Allāh's Messenger ﷺ asked me, 'What did your prisoner do last night, O Abu Hurayrah!' I replied, 'O Allāh's Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free.' Allāh's Messenger ﷺ said, 'Verily, he told you a lie; he will return.' I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, 'I will surely take you to Allāh's Messenger as it is the third time you promised not to return, yet you returned.' He said, 'Let me teach you some words which Allāh will give you benefit from.' I asked, 'What are they?' He replied, 'Whenever you go to bed, recite *Āyat Al-Kursi- Allāhu lā ilaha illa Huwal-Ḥayyul-Qayyūm*, till you finish the whole verse. (If you do so), Allāh will appoint a guard for you who will stay with you, and no Shayṭān will come near you until morning.' So, I released him. In the morning, Allāh's Messenger ﷺ asked, 'What did your prisoner do yesterday?' I replied, 'O Allāh's Messenger! He claimed that he would teach me some words by which Allāh will grant me some benefit, so I let him go.' Allāh's Messenger ﷺ asked, 'What are they?' I replied, 'He said to me: Whenever you go to bed, recite *Āyat Al-Kursi* from the beginning to the end, *Allāhu lā ilaha illa Huwal-Ḥayyul-Qayyūm*. He further said to me: (If you do so), Allāh will appoint a guard for you who will stay with you, and no Shayṭān will come near you until morning.' (One of the narrators) then commented that they (the Companions) were very keen to do good deeds. The Prophet ﷺ said, 'He spoke the truth, although he is a liar. Do you know whom you were talking to, these three nights, O Abu Hurayrah?' Abu Hurayrah said, 'No.' He said, 'It

was Shayṭān.'"[1] An-Nasā'i also recorded this *Ḥadīth* in *Al-Yawm wa Al-Laylah.*[2]

Allāh's Greatest Name is in *Āyat Al-Kursi*

Imām Aḥmad recorded that Asmā' bint Yazīd bin As-Sakan said, "I heard the Messenger of Allāh ﷺ say about these two *Āyāt*,

﴿اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴾ [2:255], and,

﴿الم ۝ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝﴾

﴿Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴾ [3:1-2],

«إِنَّ فِيهِمَا اسْمَ اللهِ الْأَعْظَمَ»

«They contain Allāh's Greatest Name.»[3]

This is also the narration collected by Abu Dāwud, At-Tirmidhi and Ibn Mājah,[4] and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".

Further, Ibn Marduwyah recorded that Abu Umāmah reported that the Prophet ﷺ said,

«اسْمُ اللهِ الْأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي ثَلَاثٍ: سُورَةِ الْبَقَرَةِ وَآلِ عِمْرَانَ وَطٰهٰ»

«Allāh's Greatest Name, if He was supplicated with it, He answers the supplication, is in three Sūrahs - Al-Baqarah, Āl 'Imrān and Ṭa-Ha.»[5]

Hishām bin 'Ammār, the *Khaṭīb* (orator) of Damascus (one of the narrators in the above narration), said, "As for *Al-Baqarah*, it is in,

[1] *Fatḥ Al-Bāri* 8:672, 4:568, 6:386.

[2] Ad-Dārimi no. 532.

[3] Aḥmad 6:461.

[4] Abu Dāwud 2:168, *Tuḥfat Al-Aḥwadhi* 9:447, Ibn Mājah 2:1267

[5] Aṭ-Ṭabarāni 8:282.

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

﴾*Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists*﴿ [2:255]; in *Āl 'Imrān*, it is in,

﴿الٓمٓ ۝ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۝﴾

﴾*Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists*﴿ [3:1-2], while in *Ṭa-Ha*, it is in,

﴿وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ﴾

﴾*And (all) faces shall be humbled before (Allāh), the Ever Living, the One Who sustains and protects all that exists*﴿ [20:111]."

Āyat Al-Kursī has Ten Complete Arabic Sentences

1. Allāh's statement,

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴾*Allāh! None has the right to be worshipped but He* ﴿

mentions that Allāh is the One and Only Lord of all creation.

2. Allāh's statement,

﴿ٱلْحَىُّ ٱلْقَيُّومُ﴾

﴾*Al-Ḥayyul-Qayyūm*﴿ testifies that Allāh is the Ever Living, Who never dies, Who sustains everyone and everything. All creation stands in need of Allāh and totally relies on Him, while He is the Most Rich, Who stands in need of nothing created. Similarly, Allāh said,

﴿وَمِنْ ءَايَـٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ﴾

﴾*And among His signs is that the heaven and the earth stand by His command*﴿ [30:25].

3. Allāh's statement,

﴿لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ﴾

﴾*Neither slumber nor sleep overtakes Him*﴿

means, no shortcoming, unawareness or ignorance ever

touches Allāh. Rather, He is aware of, and controls what every soul earns, has perfect watch over everything, nothing escapes His knowledge, and no secret matter is secret to Him. Among His perfect attributes, is the fact that He is never effected by slumber or sleep. Therefore, Allāh's statement,

﴿لَا تَأْخُذُهُۥ سِنَةٌ﴾

﴾*Neither slumber overtakes Him*﴿ indicates that no unawareness due to slumber ever overtakes Allāh. Allāh said afterwards,

﴿وَلَا نَوْمٌ﴾

﴾*nor sleep*﴿, which is stronger than slumber. It is recorded in the *Ṣaḥīḥ*[1] that Abu Musa said, "The Messenger of Allāh ﷺ delivered a speech regarding four words:

«إِنَّ اللهَ لَا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، حِجَابُهُ النُّورُ - أَوِ النَّارُ - لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

«*Allāh does not sleep, and it does not befit His majesty that He sleeps. He lowers the scales and raises them. The deeds of the day are resurrected in front of Him before the deeds of the night, and the deeds of the night before the deeds of the day. His Veil is light, or fire, and if He removes it, the rays from His Face would burn whatever His sight reaches of His creation.*»

4. Allāh's statement,

﴿لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴾*To Him belongs whatever is in the heavens and whatever is on the earth*﴿

indicates that everyone is a servant for Allāh, a part of His kingdom and under His power and authority. Similarly, Allāh said,

﴿إِن كُلُّ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَـٰنِ عَبْدًا ۝٩٣ لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ۝٩٤ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَـٰمَةِ فَرْدًا ۝٩٥﴾

[1] Muslim 1:161.

﴾*There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)*﴿ [19:93-95].

5. Allāh's statement,

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

﴾*Who is he that can intercede with Him except with His permission?*﴿

is similar to His statements,

﴿وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ﴾

﴾*And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with*﴿ [53:26], and,

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ﴾

﴾*They cannot intercede except for him with whom He is pleased*﴿ [21:28].

These *Āyāt* assert Allāh's greatness, pride, and grace, and that no one dares to intercede with Him on behalf of anyone else, except by His permission. Indeed, the *Ḥadīth* about the intercession, states that the Prophet ﷺ said,

«آتِي تَحْتَ الْعَرْشِ فَأَخِرُّ سَاجِدًا، فَيَدَعُنِي مَا شَاءَ اللهُ أَنْ يَدَعَنِي. ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعْ، وَاشْفَعْ تُشَفَّعْ - قَالَ: - فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ»

«*I will stand under the Throne and fall in prostration, and Allāh will allow me to remain in that position as much as He wills. I will thereafter be told, "Raise your head, speak and you will be heard, intercede and your intercession will be accepted". The Prophet ﷺ then said, "He will allow me a proportion whom I will enter into Paradise."*»[1]

6. Allāh's statement,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

---

[1] Muslim 1:180.

﴾*He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter*﴿

this refers to His perfect knowledge of all creation; its past, present and future. Similarly, Allāh said that the angels proclaimed;

﴾وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا﴿

﴾*And we (angels) descend not except by the command of your Lord (O Muḥammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful*﴿ [19:64].

7. Allāh's statement,

﴾وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ﴿

﴾*And they will never compass anything of His Knowledge except that which He wills*﴿,

asserts the fact that no one attains any part of Allāh's knowledge except what Allāh conveys and allows. This part of the *Āyah* indicates that no one ever acquires knowledge of Allāh and in His Attributes, except what He conveys to them. For instance, Allāh said,

﴾وَلَا يُحِيطُونَ بِهِۦ عِلْمًا﴿

﴾*But they will never compass anything of His knowledge*﴿ [20:110].

8. Allāh said,

﴾وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ﴿

﴾*His Kursi extends over the heavens and the earth.*﴿

Wakī' narrated in his *Tafsīr* that Ibn 'Abbās said, "*Kursi* is the footstool, and no one is able to give due consideration to [Allāh's] Throne."[1] Al-Ḥākim recorded this *Ḥadīth* in his *Mustadrak*[2] from Ibn 'Abbās, who did not relate it to the Prophet ﷺ. Al-Ḥākim said, "It is *Ṣaḥīḥ* according to the criteria

[1] Aṭ-Ṭabarāni 12:39.

[2] Al-Ḥākim 2:282.

of the Two *Ṣaḥīḥs*, and they (Al-Bukhāri and Muslim) did not record it." In addition, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "If the seven heavens and the seven earths were flattened and laid side by side, they would add up to the size of a ring in a desert, compared to the *Kursī*."[1]

9. Allāh said,

﴿وَلَا يَـُٔودُهُۥ حِفْظُهُمَا﴾

﴾And He feels no fatigue in guarding and preserving them﴿

meaning, it does not burden or cause Him fatigue to protect the heavens and earth and all that is in between them. Rather, this is an easy matter for Him. Further, Allāh sustains everything, has perfect watch over everything, nothing ever escapes His knowledge and no matter is ever a secret to Him. All matters are insignificant, modest and humble before Him. He is the Most Rich, worthy of all praise. He does what He wills, and no one can ask Him about what He does, while they will be asked. He has supreme power over all things and perfect alertness concerning everything. He is the Most High, the Greatest, there is no deity worthy of worship except Him, and no Lord other than Him.

10. Allāh's statement,

﴿وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ﴾

﴾And He is the Most High, the Most Great﴿ is similar to His statement,

﴿ٱلْكَبِيرُ ٱلْمُتَعَالِ﴾

﴾the Most Great, the Most High﴿ [13:9].

These and similar *Āyāt* and authentic *Ḥadīths* about Allāh's Attributes must be treated the way the Salaf (righteous ancestors) treated them by accepting their apparent meanings without equating them [with the attributes of the creation] or altering their apparent meanings.

﴿لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾﴾

[1] Ibn Abi Ḥātim 3:981.

﴾256. There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in Ṭāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.﴿

No Compulsion in Religion

Allāh said,

﴿لَآ إِكۡرَاهَ فِى ٱلدِّينِۖ﴾

﴾There is no compulsion in religion﴿, meaning, "Do not force anyone to become Muslim, for Islām is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islām. Rather, whoever Allāh directs to Islām, opens his heart for it and enlightens his mind, will embrace Islām with certainty. Whoever Allāh blinds his heart and seals his hearing and sight, then he will not benefit from being forced to embrace Islām."

It was reported that the Anṣār were the reason behind revealing this *Āyah*, although its indication is general in meaning. Ibn Jarīr recorded that Ibn 'Abbās said [that before Islām], "When (an Anṣār) woman would not bear children who would live, she would vow that if she gives birth to a child who remains alive, she would raise him as a Jew. When Banu An-Naḍīr (the Jewish tribe) were evacuated [from Al-Madīnah], some of the children of the Anṣār were being raised among them, and the Anṣār said, 'We will not abandon our children.' Allāh revealed,

﴿لَآ إِكۡرَاهَ فِى ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَىِّۚ﴾

﴾There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.﴿"[1]

Abu Dāwud and An-Nasā'ī[2] also recorded this *Ḥadīth*.

As for the *Ḥadīth* that Imām Aḥmad recorded, in which Anas said that the Messenger of Allāh ﷺ said to a man,

«أَسْلِمْ» قَالَ: إِنِّي أَجِدُنِي كَارِهًا قَالَ: «وَإِنْ كُنْتَ كَارِهًا»

[1] Aṭ-Ṭabari 5:407.

[2] Abu Dāwud 3:132, An-Nasā'ī in *Al-Kubrā* 6:304.

«"*Embrace Islām." The man said, "I dislike it." The Prophet ﷺ said, "Even if you dislike it."*»[1]

First, this is an authentic *Hadīth*, with only three narrators between Imām Aḥmad and the Prophet ﷺ. However, it is not relevant to the subject under discussion, for the Prophet ﷺ did not force that man to become Muslim. The Prophet ﷺ merely invited this man to become Muslim, and he replied that he does not find himself eager to become Muslim. The Prophet ﷺ said to the man that even though he dislikes embracing Islām, he should still embrace it, 'for Allāh will grant you sincerity and true intent.'

Tawḥīd is the Most Trustworthy Handhold

Allāh's statement,

﴿فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴾*Whoever disbelieves in Ṭāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower*﴿

is in reference to, "Whoever shuns the rivals of Allāh, the idols, and those that Shayṭān calls to be worshipped besides Allāh, whoever believes in Allāh's Oneness, worships Him alone and testifies that there is no deity worthy of worship except Him, then

﴿فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ﴾

﴾*then he has grasped the most trustworthy handhold.*﴿

Therefore, this person will have acquired firmness [in the religion] and proceeded on the correct way and the straight path. Abu Al-Qāsim Al-Baghawi recorded that 'Umar said, "*Jibt* means magic, and *Ṭāghūt* means Shayṭān. Verily, courage and cowardice are two instincts that appear in men, the courageous fights for those whom he does not know and the coward runs away from defending his own mother. Man's honor resides with his religion and his status is based upon

[1] Aḥmad 3:181.

his character, even if he was Persian or Nabaṭian."[1] 'Umar's statement that *Ṭāghūt* is Shayṭān is very sound, for this meaning includes every type of evil that the ignorant people of *Jāhiliyyah* (pre Islāmic era of ignorace) fell into, such as worshipping idols, referring to them for judgement, and invoking them for victory.

Allāh's statement,

﴿فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا﴾

﴿then he has grasped the most trustworthy handhold that will never break﴾

means, "He will have hold of the true religion with the strongest grasp." Allāh equated this adherence to the firm handhold that never breaks because it is built solid and because its handle is firmly connected. This is why Allāh said here,

﴿فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا﴾

﴿then he has grasped the most trustworthy handhold that will never break.﴾

Mujāhid said, "The most trustworthy handhold is *Īmān* (faith)."[2] As-Suddi said that it refers to Islām.[3] Imām Aḥmad recorded that Qays bin 'Abbād said, "I was in the *Masjid* when a man whose face showed signs of humbleness came and prayed two *Rak'ahs* that were modest in length. The people said, 'This is a man from among the people of Paradise.' When he left, I followed him until he entered his house, and I entered it after him and spoke with him. When he felt at ease, I said to him, 'When you entered the *Masjid*, the people said such and such things.' He said, 'All praise is due to Allāh! No one should say what he has no knowledge of. I will tell you why they said that. I saw a vision during the time of the Messenger of Allāh, and I narrated it to him. I saw that I was in a green garden,' and he described the garden's plants and spaciousness, 'and there was an iron

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[1] Aṭ-Ṭabari 5:417. Nabaṭian refers to a people who resided in Jordan, i.e. even if he was not an Arab.

[2] Aṭ-Ṭabari 5:421.

[3] Aṭ-Ṭabari 5:421.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَٰتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوٓا أَوْلِيَآؤُهُمُ الطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَٰتِ أُولَٰٓئِكَ أَصْحَٰبُ النَّارِ هُمْ فِيهَا
خَٰلِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى الَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ
أَنْ ءَاتَىٰهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ الَّذِى يُحْىِۦ
وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ اللَّهَ يَأْتِى
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى
كَفَرَ وَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّٰلِمِينَ ﴿٢٥٨﴾ أَوْ كَالَّذِى مَرَّ
عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ اللَّهُ
بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ قَالَ كَمْ لَبِثْتَ
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِاْئَةَ عَامٍ
فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَىٰ
حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ وَانظُرْ إِلَى
الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا
تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٥٩﴾

pole in the middle of the garden affixed in the earth and its tip reached the sky. On its tip, there was a handle, and I was told to ascend the pole. I said, 'I cannot.' Then a helper came and raised my robe from behind and said to me, 'Ascend.' I ascended until I grasped the handle and he said to me, 'Hold on to the handle.' I awoke from that dream with the handle in my hand. I went to the Messenger of Allāh ﷺ and told him about the vision and he said,

«أَمَّا الرَّوْضَةُ فَرَوْضَةُ الْإِسْلَامِ، وَأَمَّا الْعَمُودُ فَعَمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرْوَةُ فَهِيَ الْعُرْوَةُ الْوُثْقَىٰ، أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ»

«As for the garden, it represents Islām; as for the pole, it represents the pillar of Islām; and the handle represents the most trustworthy handhold. You shall remain Muslim until you die.»

This Companion was 'Abdullāh bin Salām."[1]

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*;[2] and Al-Bukhāri also recorded it with another chain of narration.[3]

[1] Aḥmad 5:452.

[2] *Fatḥ Al-Bāri* 7:161, Muslim 4:1930.

[3] *Fatḥ Al-Bāri* 2:418.

﴿ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ
ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا
خَٰلِدُونَ ۝٢٥٧﴾

﴿257. Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their Awliyā' (supporters and helpers) are Ṭāghūt (false deities and false leaders), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.﴾

Allāh stated that whoever follows what pleases Him, He will guide him to the paths of peace, that is Islām, or Paradise. Verily, Allāh delivers His believing servants from the darkness of disbelief, doubt and hesitation, to the light of the plain, clear, explained, easy and unequivocal truth. He also stated that Shayṭān is the supporter of the disbelievers who beautifies the paths of ignorance and misguidance that they follow, thus causing them to deviate from the true path into disbelief and wickedness.

﴿أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ﴾

﴿Those are the dwellers of the Fire, and they will abide therein forever.﴾

This is why Allāh mentioned the light in the singular while mentioned the darkness in the plural, because truth is one, while disbelief comes as several types, all of which are false. Similarly, Allāh said,

﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ
وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwā﴾ [6:153],

﴿وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ﴾

﴿And originated the darknesses and the light﴾ [6:1], and,

﴿عَنِ الْيَمِينِ وَالشَّمَائِلِ﴾

﴿to the right and to the lefts﴾ [16:48].

There are many other *Āyāt* on the subject that mention the truth in the singular and falsehood in the plural, because of falsehood's many divisions and branches.

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي
يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ
بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾﴾

﴿258. Have you not looked at him who disputed with Ibrāhīm about his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm said (to him): "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are wrongdoers.﴾

The Debate Between Ibrāhīm Al-Khalīl and King Nimrod

The king who disputed with Ibrāhīm was King Nimrod, son of Canaan, son of Kush, son of Sam, son of Noah, as Mujāhid stated. It was also said that he was Nimrod, son of Fālikh, son of 'Ābir, son of Shālikh, son of Arfakhshand, son of Sam, son of Noah. Mujāhid said, "The kings who ruled the eastern and western parts of the world are four, two believers and two disbelievers. As for the two believing kings, they were Sulaymān bin Dāwud and Dhul-Qarnayn. As for the two disbelieving kings, they were Nimrod and Nebuchadnezzar."[1] Allāh knows best.

Allāh said,

﴿أَلَمْ تَرَ﴾

﴿Have you not looked﴾ meaning, "With your heart, O Muḥammad!"

﴿إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ﴾

[1] Aṭ-Ṭabari 5:433.

﴿*at him who disputed with Ibrāhīm about his Lord*﴾

meaning, about the existence of Allāh. Nimrod denied the existence of a god other than himself, as he claimed, just as Fir'awn said later to his people,

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَـٰهٍ غَيْرِى﴾

﴿*I know not that you have a god other than me*﴾ [28:38].

What made Nimrod commit this transgression, utter disbelief and arrant rebellion was his tyranny and the fact that he ruled for a long time. This is why the *Āyah* continued,

﴿أَنْ ءَاتَـٰهُ ٱللَّهُ ٱلْمُلْكَ﴾

﴿*Because Allāh had given him the kingdom.*﴾

It appears that Nimrod asked Ibrāhīm to produce proof that Allāh exists. Ibrāhīm replied,

﴿رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ﴾

﴿*My Lord is He Who gives life and causes death*﴾

meaning, "The proof of Allāh's existence is the creations that exist after they were nothing and perish after they had existed. This only proves the existence of the Creator, Who does what He wills, for these things could not have occurred on their own without a Creator who created them, and He is the Lord that I call to for worship, Alone without a partner."

This is when Nimrod said,

﴿أَنَا۠ أُحْىِۦ وَأُمِيتُ﴾

﴿*I give life and cause death.*﴾

Qatādah, Muḥammad bin Isḥāq and As-Suddi said that he meant, "Two men who deserved execution were to be brought before me, and I would command that one of them be killed, and he would be killed. I would command that the second man be pardoned, and he would be pardoned. This is how I bring life and death."[1] However, it appears that since Nimrod did not deny the existence of a Creator, his statement did not mean what Qatādah said it meant. This explanation does not provide an answer to what Ibrāhīm said. Nimrod arrogantly and defiantly claimed that he was the creator and pretended

[1] Aṭ-Ṭabari 5:433,436,437.

that it was he who brings life and death. Later on, Fir'awn imitated him and announced,

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى﴾

﴾*I know not that you have a god other than me*﴿ [28:38].

This is why Ibrāhīm said to Nimrod,

﴿فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ﴾

﴾*Verily, Allāh brings the sun from the east; then bring it you from the west.*﴿

This *Āyah* means, "You claim that it is you who brings life and death. He who brings life and death controls the existence and creates whatever is in it, including controlling its planets and their movements. For instance, the sun rises everyday from the east. Therefore, if you were god, as you claimed, bringing life and death, then bring the sun from the west." Since the king was aware of his weakness, inadequacy and that he was not able to reply to Ibrāhīm's request, he was idle, silent and unable to comment. Therefore, the proof was established against him. Allāh said,

﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

﴾*And Allāh guides not the people, who are wrongdoers*﴿

meaning, Allāh deprives the unjust people of any valid proof or argument. Furthermore, their false proof and arguments are annulled by their Lord, and they have earned His anger and will suffer severe torment.

The meaning that we provided is better than the meaning that some philosophers offered, claiming that Ibrāhīm used the second argument because it was clearer than the first one. Rather, our explanation asserts that Ibrāhīm refuted both claims of Nimrod, all praise is due to Allāh.

As-Suddi stated that the debate between Ibrāhīm and Nimrod occurred after Ibrāhīm was thrown in the fire, for Ibrāhīm did not meet the king before that day.

﴿أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِاْئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً

لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾﴾

﴾259. Or like the one who passed by a town in ruin up to its roofs. He said: "How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allāh is able to do all things."﴿

The Story of 'Uzayr

Allāh's statement,

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ﴾

﴾Have you not looked at him who disputed with Ibrāhīm about his Lord﴿

means, "Have you seen anyone like the person who disputed with Ibrāhīm about his Lord?" Then, Allāh connected the *Āyah*,

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا﴾

﴾Or like the one who passed by a town in ruin up to its roofs﴿ to the *Āyah* above by using 'or'.

Ibn Abi Ḥātim recorded that 'Ali bin Abi Ṭālib said that the *Āyah* [2:259] meant 'Uzayr.[1] Ibn Jarīr[2] also reported it, and this explanation was also reported by Ibn Jarīr and Ibn Abi Ḥātim from Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and Sulaymān bin Buraydah.[3]

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[1] Ibn Abi Ḥātim 3:1009.

[2] Aṭ-Ṭabari 5:439.

[3] Aṭ-Ṭabari 5:439,440, Ibn Abi Ḥātim 3:1009-1010.

Mujāhid bin Jabr said that the *Āyah* refers to a man from the Children of Israel, and the village was Jerusalem, after Nebuchadnezzar destroyed it and killed its people.

﴿وَهِيَ خَاوِيَةٌ﴾

﴾*in ruin*﴿ means, it became empty of people. Allāh's statement,

﴿عَلَىٰ عُرُوشِهَا﴾

﴾*up to its roofs*﴿ indicates that the roofs and walls (of the village) fell to the ground. 'Uzayr stood contemplating about what had happened to that city, after a great civilization used to inhabit it. He said,

﴿أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا﴾

﴾*Oh! How will Allāh ever bring it to life after its death?*﴿

because of the utter destruction he saw and the implausibility of its returning to what it used to be. Allāh said,

﴿فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ﴾

﴾*So Allāh caused him to die for a hundred years, then raised him up (again).*﴿

The city was rebuilt seventy years after the man ('Uzayr) died, and its inhabitants increased and the Children of Israel moved back to it. When Allāh resurrected 'Uzayr after he died, the first organ that He resurrected were his eyes, so that he could witness what Allāh does with him, how He brings life back to his body. When his resurrection was complete, Allāh said to him, meaning through the angel,

﴿كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾

﴾*"How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day."*﴿

The scholars said that since the man died in the early part of the day and Allāh resurrected him in the latter part of the day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said,

﴿أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ﴾

﴾*"Or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they*

show no change."﴾

He had grapes, figs and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot.

﴿وَٱنظُرْ إِلَىٰ حِمَارِكَ﴾

﴾*And look at your donkey!*﴿, "How Allāh brings it back to life while you are watching."

﴿وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ﴾

﴾*And thus We have made of you a sign for the people*﴿ that Resurrection occurs.

﴿وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا﴾

﴾*Look at the bones, how We Nunshizuha*﴿

meaning, collect them and put them back together. In his *Mustadrak*, Al-Ḥākim, recorded that Kharijah bin Zayd bin Thābit said that his father said that the Messenger of Allāh ﷺ read this *Āyah*,

﴿كَيْفَ نُنشِزُهَا﴾

﴾*how We Nunshizuha.*﴿ Al-Ḥākim said; "Its chain is *Ṣaḥīḥ* and they (Al-Bukhāri and Muslim) did not record it."[1] The *Āyah* was also read,

(نُنْشِرُهَا)

"Nunshiruha" meaning, bring them back to life, as Mujāhid stated.[2]

﴿ثُمَّ نَكْسُوهَا لَحْمًا﴾

﴾*And clothe them with flesh.*﴿

As-Suddi said, " 'Uzayr observed the bones of his donkey, which were scattered all around him to his right and left, and Allāh sent a wind that collected the bones from all over the area. Allāh then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allāh then covered these bones with flesh, nerves, veins and skin. Allāh sent an angel

[1] Al-Ḥākim 2:234.

[2] Aṭ-Ṭabari 5:476.

who blew life in the donkeys' nostrils, and the donkey started to bray by Allāh's leave."[1] All this occurred while 'Uzayr was watching, and this is when he proclaimed,

﴿قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴾*He said, "I know (now) that Allāh is able to do all things,"*﴿

meaning, "I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time."

﴿وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾﴾

﴾*260. And (remember) when Ibrāhīm said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He (Ibrāhīm) said: "Yes (I believe), but to be stronger in faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."*﴿

الجزء الثالث ٤٤ سورة البقرة

وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ
تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ
ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾
مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ
أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٍ مِّاْئَةُ حَبَّةٍ وَٱللَّهُ يُضَٰعِفُ
لِمَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ
فِي سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُواْ مَنًّا وَلَآ أَذًى لَّهُمْ
أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
﴿٢٦٢﴾ ۞ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ
أَذًى وَٱللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبْطِلُواْ
صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِي يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ
وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأٓخِرِ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا لَّا يَقْدِرُونَ عَلَىٰ
شَيْءٍ مِّمَّا كَسَبُواْ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾

[1] Aṭ-Ṭabari 5:468.

The Khalīl Supplicates to Allāh to Show Him How He Resurrects the Dead

The scholars said that there are reasons behind this request by Ibrāhīm. For instance, when Ibrāhīm said to Nimrod,

﴿رَبِّيَ ٱلَّذِى يُحْيِۦ وَيُمِيتُ﴾

﴾My Lord (Allāh) is He Who gives life and causes death,﴿

he wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes. Prophet Ibrāhīm said,

﴿رَبِّ أَرِنِى كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾

﴾"My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He (Ibrāhīm) said: "Yes (I believe), but to be stronger in faith."﴿

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ ﴿رَبِّ أَرِنِى كَيْفَ تُحْيِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾

«We are more liable to be in doubt than Ibrāhīm when he said, "My Lord! Show me how You give life to the dead." Allāh said, "Don't you believe?" Ibrāhīm said, "Yes (I believe), but (I ask) in order to be stronger in faith."»[1]

The Prophet's statement in the *Ḥadīth* means, "We are more liable to seek certainty."

The Answer to Al-Khalīl's Request

Allāh said,

﴿قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ﴾

﴾He said: "Take four birds, then cause them to incline towards you."﴿

Scholars of *Tafsīr* disagreed over the type of birds mentioned here, although this matter in not relevant due to the fact that the Qur'ān did not mention it. Allāh's statement,

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[1] *Fatḥ Al-Bāri* 8:49.

﴿فَصُرْهُنَّ إِلَيْكَ﴾

﴿*cause them to incline towards you*﴾ means, cut them to pieces. This is the explanation of Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Abu Al-Aswad Ad-Dīli, Wahb bin Munabbih, Al-Ḥasan and As-Suddi.[1] Therefore, Ibrāhīm caught four birds, slaughtered them, removed the feathers, tore the birds to pieces and mixed the pieces together. He then placed parts of these mixed pieces on four or seven hills. Ibn 'Abbās said, "Ibrāhīm kept the heads of these birds in his hand. Next, Allāh commanded Ibrāhīm to call the birds to him, and he did as Allāh commanded him. Ibrāhīm witnessed the feathers, blood and flesh of these birds fly to each other, and the parts flew each to their bodies, until every bird came back to life and came walking at a fast pace towards Ibrāhīm, so that the example that Ibrāhīm was witnessing would become more impressive. Each bird came to collect its head from Ibrāhīm's hand, and if he gave the bird another head the bird refused to accept it. When Ibrāhīm gave each bird its own head, the head was placed on its body by Allāh's leave and power."[2] This is why Allāh said,

﴿وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿*And know that Allāh is All-Mighty, All-Wise*﴾

and no one can overwhelm or resist Him. Whatever Allāh wills, occurs without hindrance, because He is the All-Mighty, Supreme above all things, and He is Wise in His statements, actions, legislation and decrees.

'Abdur-Razzāq recorded that Ma'mar said that Ayyub said that Ibn 'Abbās commented on what Ibrāhīm said,

﴿وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾

﴿*but to be stronger in Faith*﴾, "To me, there is no *Āyah* in the Qur'ān that brings more hope than this *Āyah*."[3] Ibn Abi Ḥātim recorded that Muḥammad bin Al-Munkadir said that 'Abdullāh bin 'Abbās met 'Abdullāh bin 'Amr bin Al-'Āṣ and

[1] Ibn Abi Ḥātim 3:1039,1040.

[2] Al-Qurṭubi 3:300.

[3] Aṭ-Ṭabari 5:489.

said to him, "Which *Āyah* in the Qur'ān carries more hope for you?" Ibn 'Amr said,

﴿قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟﴾

﴾Say: "O 'Ibādī (My servants) who have transgressed against themselves (by committing evil deeds and sins)! Despair not.﴿ [39:53].

Ibn 'Abbās said, "But I say that it is Allāh's statement,

﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ﴾

﴾And (remember) when Ibrāhīm said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He (Ibrāhīm) said: "Yes (I believe)...﴿

Allāh accepted Ibrāhīm's affirmation when he merely said, 'Yes.' This *Āyah* refers to the doubts that attack the heart and the thoughts that Shayṭān inspires."[1] Al-Ḥākim also recorded this in *Al-Mustadrak* and said; "Its chain is *Ṣaḥīḥ* but they did not record it."[2]

﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ وَٱللَّهُ يُضَـٰعِفُ لِمَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾﴾

﴾261. The parable of those who spend their wealth in the way of Allāh, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴿

Rewards of Spending in Allāh's Cause

This is a parable that Allāh made of the multiplication of rewards for those who spend in His cause, seeking His pleasure. Allāh multiplies the good deed ten to seven hundred times. Allāh said,

﴿مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ﴾

﴾The parable of those who spend their wealth in the way of Allāh...﴿

[1] Ibn Abi Ḥātim 3:1032.

[2] Al-Ḥākim 4:260.

Sa'īd bin Jubayr commented, "Meaning spending in Allāh's obedience."[1] Makḥūl said that the *Āyah* means, "Spending on *Jihād*, on horse stalls, weapons and so forth."[2] The parable in the *Āyah* is more impressive on the heart than merely mentioning the number seven hundred. This *Āyah* indicates that Allāh 'grows' the good deeds for its doers, just as He grows the plant for whoever sows it in fertile land. The *Sunnah* also mentions that the deeds are multiplied up to seven hundred folds. For instance, Imām Aḥmad recorded that Abu Mas'ūd said that a man once gave away a camel, with its bridle on, in the cause of Allāh and the Messenger of Allāh ﷺ said,

«لَتَأْتِيَنَّ يَوْمَ الْقِيَامَةِ بِسَبْعِمِائَةِ نَاقَةٍ مَخْطُومَةٍ»

«*On the Day of Resurrection, you will have seven hundred camels with their bridles.*»[3]

Muslim and An-Nasā'i also recorded this *Ḥadīth*, and Muslim's narration reads, "A man brought a camel with its bridle on and said, 'O Messenger of Allāh! This is in the sake of Allāh.' The Messenger said,

«لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُمِائَةِ نَاقَةٍ»

«*You will earn seven hundred camels as reward for it on the Day of Resurrection.*»[4]

Another *Ḥadīth*: Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعِمِائَةِ ضِعْفٍ، إِلَى مَا شَاءَ اللهُ، يَقُولُ اللهُ: إِلَّا الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، يَدَعُ طَعَامَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ، الصَّوْمُ جُنَّةٌ، الصَّوْمُ جُنَّةٌ»

«*Every good deed that the son of Ādam performs will be multiplied ten folds, to seven hundred folds, to many other*

[1] Ibn Abi Ḥātim 3:1047.

[2] Ibn Abi Ḥātim 3:1047.

[3] Aḥmad 4:121.

[4] Muslim 3:1505, An-Nasā'i 6:49.

folds, to as much as Allāh wills. Allāh said, "Except the fast, for it is for Me and I will reward for it. One abandons his food and desire in My sake." The fasting person has two times of happiness: when he breaks his fast and when he meets his Lord. Verily, the odor that comes from the mouth of whoever fasts is more pure to Allāh than the scent of musk. Fasting is a shield (against sinning), fasting is a shield.»[1] Muslim recorded this *Hadīth*.[2]

Allāh's statement,

﴿وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ﴾

﴿Allāh gives manifold increase to whom He wills﴾

is according to the person's sincerity in his deeds.

﴿وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower﴾

meaning, His Favor is so wide that it encompasses much more than His creation, and He has full knowledge in whoever deserves it, or does not deserve it. All the praise and thanks are due to Allāh.

﴿الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَلَا أَذًى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾﴾

﴿262. Those who spend their wealth in the cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.﴾

﴿263. Kind words and forgiving of faults are better than Ṣadaqah (charity) followed by injury. And Allāh is Rich (free of

[1] Aḥmad 2:443.

[2] Muslim 2:807.

all needs) and He is Most Forbearing.﴿

﴾*264. O you who believe! Do not render in vain your Ṣadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.*﴿

To Remind About Charity Given is Forbidden

Allāh praises those who spend from their money in His cause, and then refrain from reminding those who received the charity of that fact, whether these hints take the form of words or actions.

Allāh's statement,

﴿وَلَا أَذًى﴾

﴾*or with injury*﴿, indicates that they do not cause harm to those whom they gave the charity to, for this harm will only annul the charity. Allāh next promised them the best rewards for this good deed,

﴿لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ﴾

﴾*their reward is with their Lord*﴿, indicating that Allāh Himself will reward them for these righteous actions. Further,

﴿وَلَا خَوْفٌ عَلَيْهِمْ﴾

﴾*On them shall be no fear*﴿ regarding the horrors of the Day of Resurrection,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴾*nor shall they grieve*﴿ regarding the offspring that they leave behind and the adornment and delights of this world. They will not feel sorry for this, because they will acquire what is far better for them.

Allāh then said,

﴿قَوْلٌ مَّعْرُوفٌ﴾

﴾*Kind words*﴿ meaning, compassionate words and a

supplication for Muslims,

﴿وَمَغْفِرَةٌ﴾

﴾*and forgiving*﴿ meaning, forgiving an injustice that took the form of actions or words,

﴿خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى﴾

﴾*are better than Ṣadaqah (charity) followed by injury.*﴿

﴿وَاللَّهُ غَنِىٌّ﴾

﴾*And Allāh is Rich*﴿ not needing His creation,

﴿حَلِيمٌ﴾

﴾*Most Forbearing*﴿ forgives, releases and pardons them.

There are several *Ḥadīths* that prohibit reminding people of acts of charity. For instance, Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِم، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَّانُ بِمَا أَعْطَى، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ»

«*Three persons whom Allāh shall neither speak to on the Day of Resurrection nor look at nor purify, and they shall receive a painful torment: he who reminds (the people) of what he gives away, he who lengthens his clothes below the ankles and he who swears an oath while lying, to sell his merchandise.*»[1]

This is why Allāh said,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَـٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ﴾

﴾*O you who believe! Do not render in vain your Ṣadaqah (charity) by reminders of your generosity or by injury*﴿

stating that the charity will be rendered in vain if it is followed by harm or reminders. In this case, the reward of giving away charity is not sufficient enough to nullify the harm and reminders. Allāh then said,

﴿كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ﴾

[1] Muslim 1:102.

﴾*like him who spends his wealth to be seen of men*﴿

meaning, "Do not nullify your acts of charity by following them with reminders and harm, just like the charity of those who give it to show off to people." The boasting person pretends to give away charity for Allāh's sake, but in reality seeks to gain people's praise and the reputation of being kind or generous, or other material gains of this life. All the while, he does not think about Allāh or gaining His pleasure and generous rewards, and this is why Allāh said,

﴿وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴾*and he does not believe in Allāh, nor in the Last Day.*﴿

Allāh next set the example of whoever gives charity to show off. Aḍ-Ḍaḥḥāk commented that the example fits one who follows his acts of charity with reminders or harm.[1] Allāh said,

﴿فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ﴾

﴾*His likeness is the likeness of Ṣafwān*﴿ where *Ṣafwān*, from is *Ṣafwānah*, meaning 'the smooth rocks,'

﴿عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ﴾

﴾*on which is little dust; on it falls a Wābil*﴿ meaning, heavy rain,

﴿فَتَرَكَهُ صَلْدًا﴾

﴾*which leaves it bare.*﴿ This *Āyah* means that heavy rain left the *Ṣafwān* completely barren of dust. Such is the case with Allāh's action regarding the work of those who show off, as their deeds are bound to vanish and disappear, even though people think that these deeds are as plentiful as specks of dust. So Allāh said,

﴿لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

﴾*They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.*﴿

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ

[1] Aṭ-Ṭabari 5:527.

الجزء الثالث ٤٥ سورة البقرة

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ
وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ
فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ
لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ
فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ
فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا
لَكُم مِّنَ ٱلْأَرْضِ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم
بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ
﴿٢٦٧﴾ ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ
وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾
يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ
أُوتِىَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾

﴿أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾﴾

﴿265. And the parable of those who spend their wealth seeking Allāh's pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His cause), is that of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer (knows well) of what you do.﴾

This is the example of the believers who give away charity seeking only Allāh's pleasure,

﴿وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ﴾

﴿while they in their own selves are sure and certain﴾

meaning, they are certain that Allāh shall reward them for these righteous acts with the best rewards. Similarly, in a *Ḥadīth* collected by Al-Bukhāri and Muslim, the Messenger of Allāh ﷺ said,

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا»

«Whoever fasts Ramaḍān with faith and expectation...»

meaning, believing that Allāh commanded the fast, all the while awaiting His reward for fasting it.[1]

[1] *Fatḥ Al-Bāri* 4:300.

Allāh's statement,

﴿كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ﴾

﴾*is that of a garden on a Rabwah*﴿ means, the example of a garden on 'a height above the ground', as the majority of scholars have stated. Ibn 'Abbās and Aḍ-Ḍaḥḥāk added that it also has flowing rivers.[1]

Allāh's statement,

﴿أَصَابَهَا وَابِلٌ﴾

﴾*Wābil falls on it*﴿ means, heavy rain as we stated, So it produces its,

﴿أُكُلَهَا﴾

﴾*yield of harvest*﴿ meaning, fruits or produce,

﴿ضِعْفَيْنِ﴾

﴾*doubles*﴿, as compared to other gardens.

﴿فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ﴾

﴾*And if it does not receive Wābil, a Ṭall suffices it.*﴿

Aḍ-Ḍaḥḥāk said that the *'Ṭall'* is light rain.[2] The *Āyah* indicates that the garden on the *Rabwah* is always fertile, for if heavy rain does not fall on it, light rain will suffice for it. Such is the case regarding the believer's good deeds, for they never become barren. Rather, Allāh accepts the believer's righteous deeds and increases them, each according to his deeds. This is why Allāh said next,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴾*And Allāh is All-Seer of what you do*﴿ meaning, none of His servants' deeds ever escapes His perfect watch.

﴿أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾﴾

[1] Aṭ-Ṭabari 5:539.

[2] Aṭ-Ṭabari 5:539.

﴾266. Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His Āyāt to you that you may give thought.﴿

The Example of Evil Deeds Nullifying Good Deeds

Al-Bukhāri recorded that Ibn 'Abbās and 'Ubayd bin 'Umayr said that 'Umar bin Al-Khaṭṭāb asked the Companions of the Messenger of Allāh, "According to your opinion, about whom was this *Āyah* revealed,

﴿أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ﴾

﴾Would any of you wish to have a garden with date palms and vines...?﴿."

They said, "Allāh knows best." 'Umar became angry and said, "Say we know or we do not know." Ibn 'Abbās said, "O Leader of the Faithful! I have an opinion about it." 'Umar said, "O my nephew! Say your opinion and do not belittle yourself." Ibn 'Abbās said, "This is an example set for a deed." 'Umar said, "What type of deed?" Ibn 'Abbās said, "For a wealthy man who works in Allāh's pleasure and then Allāh sends Shayṭān to him, and he works in disobedience, until he annuls his good works."[1]

This *Ḥadīth* suffices as an explanation for the *Āyah*, for it explains the example it sets by a person who does good first and then follows it with evil, may Allāh save us from this end. So, this man annulled his previous good works with his latter evil works. When he desperately needed the deeds of the former type, there were none. This is why Allāh said,

﴿وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ﴾

﴾while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a whirlwind﴿

with heavy wind,

[1] *Fatḥ Al-Bāri* 8:49.

﴿فِيهِ نَارٌ فَاحْتَرَقَتْ﴾

﴿*that is fiery, so that it is burnt*﴾ meaning, its fruits were burnt and its trees were destroyed. Therefore, what will his condition be like?

Ibn Abi Ḥātim recorded that Al-'Awfi said that Ibn 'Abbās said, "Allāh has set a good parable, and all His parables are good. He said,

﴿أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ﴾

﴿*Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein.*﴾

But he lost all this in his old age,

﴿وَأَصَابَهُ الْكِبَرُ﴾

﴿*while he is striken with old age*﴾ while his offspring and children are weak just before the end of his life. Then a lightning storm came and destroyed his garden. Then he did not have the strength to grow another garden, nor did his offspring offer enough help. This is the condition of the disbeliever on the Day of Resurrection when he returns to Allāh, for he will not have any good deeds to provide an excuse - or refuge - for him, just as the man in the parable had no strength to replant the garden. The disbeliever will not find anything to resort to for help, just as the offspring of the man in the parable did not provide him with help. So he will be deprived of his reward when he most needs it, just as the man in the parable was deprived of Allāh's garden when he most needed it, when he became old and his offspring weak."[1]

In his *Mustadrak*, Al-Ḥākim recorded that the Messenger of Allāh ﷺ used to say in his supplication,

«اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي وَانْقِضَاءِ عُمْرِي»

«*O Allāh! Make Your biggest provision for me when I am old in age and at the time my life ends.*»[2]

[1] Ibn Abi Ḥātim 3:1074.

[2] Al-Ḥākim 1:542.

This is why Allāh said,

﴿كذلك يبين الله لكم الآيات لعلكم تتفكرون﴾

﴿*Thus Allāh makes clear to you His Laws in order that you may give thought*﴾

meaning, comprehend and understand the parables and their intended implications. Similarly, Allāh said,

﴿وتلك الأمثال نضربها للناس وما يعقلها إلا العالمون ﴿٤٣﴾﴾

﴿*And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allāh and His signs)*﴾ [29:43].

﴿يا أيها الذين آمنوا أنفقوا من طيبات ما كسبتم ومما أخرجنا لكم من الأرض ولا تيمموا الخبيث منه تنفقون ولستم بآخذيه إلا أن تغمضوا فيه واعلموا أن الله غني حميد ﴿٢٦٧﴾ الشيطان يعدكم الفقر ويأمركم بالفحشاء والله يعدكم مغفرة منه وفضلا والله واسع عليم ﴿٢٦٨﴾ يؤتي الحكمة من يشاء ومن يؤت الحكمة فقد أوتي خيرا كثيرا وما يذكر إلا أولوا الألباب ﴿٢٦٩﴾﴾

﴿*267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allāh is Rich (free of all needs), and worthy of all praise.*﴾

﴿*268. Shayṭān threatens you with poverty and orders you to commit Faḥshā' (evil deeds) whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower.*﴾

﴿*269. He grants Ḥikmah to whom He wills, and he, to whom Ḥikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.*﴾

The Encouragement to Spend Honest Money for Allāh's Sake

Allāh commands His believing servants to spend in charity, as Ibn 'Abbās stated, from the pure, honest money that they

earned and from the fruits and vegetables that He has grown for them in the land. Ibn 'Abbās said, "Allāh commanded them to spend from the purest, finest and best types of their money and prohibited spending from evil and dishonest money, because Allāh is pure and good and only accepts that which is pure and good." This is why Allāh said,

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ﴾

﴾*and do not aim at that which is bad*﴿ meaning, filthy (impure) money,

﴿مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ﴾

﴾*to spend from it, (though) you would not accept it*﴿

meaning, "If you were given this type, you would not take it, except if you tolerate the deficiency in it. Verily, Allāh is far Richer than you, He is in no need of this money, so do not give, for His sake, what you would dislike for yourselves." It was reported that,

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾

﴾*and do not aim at that which is bad to spend from it*﴿

means, "Do not spend from the dishonest, impure money instead of the honest, pure money."

Ibn Jarīr recorded that Al-Barā' bin 'Āzib commented on Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾

﴾*O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it,*﴿

that it was revealed about the Anṣār. When the season for harvesting date-trees would start, the Anṣār would collect ripe-date branches from their gardens and hang them on a rope erected between two pillars in the *Masjid* of the Messenger of Allāh. The poor emigrant Companions would eat from these dates. However, some of them (Anṣār) would also add lesser type of dates in between ripe-date branches, thinking they are

allowed to do so. Allāh revealed this *Āyah* about those who did this,

﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾

﴾*and do not aim at that which is bad to spend from it.*﴿[1]

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

﴿وَلَسْتُم بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ﴾

﴾*you would not accept it save if you close your eyes and tolerate therein*﴿

means, "If you had a right on someone who would pay you less than what you gave them, you would not agree until you require more from them to make up the difference. This is why Allāh said,

﴿إِلَّا أَن تُغْمِضُوا فِيهِ﴾

﴾*save if you close your eyes and tolerate therein*﴿

meaning, 'How do you agree for Me what you do not agree for yourselves, while I have a right to the best and most precious of your possessions?" Ibn Abi Ḥātim and Ibn Jarīr recorded this *Ḥadīth* and Ibn Jarīr added, "And this is the meaning of Allāh's statement,

﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾

﴾*By no means shall you attain Al-Birr, unless you spend of that which you love*﴿" [4:92][2]

Allāh said next,

﴿وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾

﴾*And know that Allāh is Rich (free of all needs), and worthy of all praise*﴿

meaning, "Although Allāh commanded you to give away the purest of your money in charity, He is far Richer from needing your charity, but the purpose is that the distance between the rich and the poor becomes less." Similarly, Allāh said,

[1] Aṭ-Ṭabari 5:559.

[2] Ibn Abi Ḥātim 3:1088, Aṭ-Ṭabari 5:565.

﴿لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ﴾

﴾*It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him*﴿ [22:37].

Allāh is Rich and free of needing anything from any of His creatures, while all of His creatures stand in need of Him. Allāh's bounty encompassing, and what He has never ends. Therefore, whoever gives away good and pure things in charity, let him know that Allāh is the Most Rich, His favor is enormous and He is Most Generous, Most Compassionate; and He shall reward him for his charity and multiply it many times. So who would lend to He Who is neither poor nor unjust, Who is worthy of all praise in all His actions, statements, and decisions, of Whom there is neither a deity worthy of worship except Him, nor a Lord other than Him?

Shayṭānic Doubts Concerning Spending in Charity

Allāh said,

﴿ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾﴾

﴾*Shayṭān threatens you with poverty and orders you to commit Faḥshā'; whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower.*﴿

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ، وَلِلْمَلَكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فَإِيعَادٌ بِالشَّرِّ، وَتَكْذِيبٌ بِالْحَقِّ، وَ أَمَّا لَمَّةُ الْمَلَكِ فَإِيعَادٌ بِالْخَيْرِ، وَتَصْدِيقٌ بِالْحَقِّ، فَمَنْ وَجَدَ ذٰلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللهِ، فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ الْأُخْرَى فَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ»

«*Shayṭān has an effect on the son of Ādam, and the angel also has an effect. As for the effect of Shayṭān, it is by his threatening with evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds the latter, let him know that it is coming from Allāh and let him thank Allāh for it. Whoever finds the former, let him seek refuge - with Allāh -*

from Shayṭān.»

The Prophet ﷺ then recited,

﴿ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا﴾

﴾*Shayṭān threatens you with poverty and orders you to commit Faḥshā'; whereas Allāh promises you forgiveness from Himself and bounty*﴿[1]

This is the narration that At-Tirmidhi and An-Nasā'ī collected in the book of *Tafsīr* in their *Sunan* collections.[2]

Allāh said,

﴿ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ﴾

﴾*Shayṭān threatens you with poverty*﴿, so that you hold on to whatever you have and refrain from spending it in Allāh's pleasure.

﴿وَيَأْمُرُكُم بِٱلْفَحْشَآءِ﴾

﴾*And orders you to commit Faḥshā'*﴿, meaning, "Shayṭān forbids you from spending in charity because of the false fear of becoming poor, and he encourages evil deeds, sins, indulging in what is prohibited, and immoral conduct." Allāh said,

﴿وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ﴾

﴾*Whereas Allāh promises you forgiveness from Himself*﴿ instead of the evil that Shayṭān enjoins on you,

﴿وَفَضْلًا﴾

﴾*And Bounty*﴿ as opposed to the poverty that Shayṭān frightens you with,

﴿وَٱللَّهُ وَٰسِعٌ عَلِيمٌ﴾

﴾*And Allāh is All-Sufficient for His creatures' needs, All-Knower.*﴿

The Meaning of *Al-Ḥikmah*

Allāh said,

﴿يُؤْتِي ٱلْحِكْمَةَ مَن يَشَآءُ﴾

[1] Ibn Abi Ḥātim 3:1090.

[2] *Tuḥfat Al-Aḥwadhi* 8:332, An-Nasā'ī in *Al-Kubrā* 6:305.

وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ
يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾ إِن تُبْدُوا۟
ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ
فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾ ۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ
وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ
وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ
﴿٢٧٢﴾ لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ
لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ
ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ
لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم
بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

﴾He grants Ḥikmah to whom He wills.﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "That is knowledge of the Qur'ān. For instance, the abrogating and the abrogated, what is plain and clear and what is not as plain and clear, what it allows, and what it does not allow, and its parables."[1] Imām Aḥmad recorded that Ibn Mas'ūd said that he heard the Messenger of Allāh ﷺ saying,

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

«There is no envy except in two instances: a person whom Allāh has endowed with wealth and he spends it righteously, and a person whom Allāh has given Ḥikmah and he judges by it and teaches it to others.»[2]

This was also collected by Al-Bukhāri, Muslim, An-Nasā'i, Ibn Mājah.[3]

Allāh's statement,

﴾وَمَا يَذَّكَّرُ إِلَّآ أُوْلُوا۟ ٱلْأَلْبَٰبِ﴿

﴾But none remember (will receive admonition) except men of

[1] Aṭ-Ṭabari 5:576.

[2] Aḥmad 1:432.

[3] *Fatḥ Al-Bāri* 1:199, Muslim 1:559, An-Nasā'ī in *Al-Kubrā* 3:426, Ibn Mājah 2:1407.

understanding.﴾

means, "Those who will benefit from the advice are those who have sound minds and good comprehension with which they understand the words (of advice and reminder) and their implications."

﴿وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾ إِن تُبْدُوا۟ ٱلصَّدَقَـٰتِ فَنِعِمَّا هِىَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾﴾

﴾*270. And whatever you spend for spendings (e.g., in Ṣadaqah) or whatever vow you make, be sure Allāh knows it all. And for the wrongdoers there are no helpers.*﴿

﴾*271. If you disclose your Ṣadaqāt (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do.*﴿

Allāh states that He has perfect knowledge of the good deeds performed by all of His creation, such as charity and various vows, and He rewards tremendously for these deeds, provided they are performed seeking His Face and His promise. Allāh also warns those who do not work in his obedience, but instead disobey His command, reject His revelation and worship others besides Him:

﴿وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ﴾

﴾*And for the wrongdoers there are no helpers.*﴿

meaning, who will save them from Allāh's anger and torment on the Day of Resurrection.

The Virtue of Disclosing or Concealing Charity

Allāh said,

﴿إِن تُبْدُوا۟ ٱلصَّدَقَـٰتِ فَنِعِمَّا هِىَ﴾

﴾*If you disclose your Ṣadaqāt, it is well*﴿ meaning, "It is well if you make known the charity that you give away."

Allāh's statement,

﴿وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ﴾

﴾*But if you conceal them and give them to the poor, that is*

better for you.﴾

this indicates that concealing charity is better than disclosing it, because it protects one from showing off and boasting. However, if there is an apparent wisdom behind disclosing the charity, such as the people imitating this righteous act, then disclosing it becomes better than concealing it. The Messenger of Allāh ﷺ said,

«الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرآنِ كَالْمُسِرِّ بِالصَّدَقَةِ»

«*He who utters aloud Qur'ānic recitation is just like he who discloses charity acts. He who conceals Qur'ānic recitation is just like he who conceals charity acts.*»[1]

The *Āyah* indicates that it is better that acts of charity be concealed, as reiterated by the *Ḥadīth* that the Two *Ṣaḥīḥs* recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ، وَرَجُلَانِ تَحَابَّا فِي اللهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّى يَرْجِعَ إِلَيْهِ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ رَبَّ الْعَالَمِينَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

«*Allāh will give shade to seven on the Day when there will be no shade but His. (They are:) a just ruler, a youth who has been brought up in the worship of Allāh, two persons who love each other only for Allāh's sake who meet and part in Allāh's cause only, a man whose heart is attached to the Masjids from the time he departs the Masjid until he returns to it, a person who remembers Allāh in seclusion and his eyes are then flooded with tears, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says, 'I fear Allāh, Lord of the worlds', and a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given.*»[2]

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[1] Abu Dāwud 2:83.

[2] *Fatḥ Al-Bāri* 3:344, Muslim 2:715.

Allāh's statement,

﴿وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ﴾

﴾*(Allāh) will expiate you some of your sins*﴿ means, in return for giving away charity, especially if it was concealed. Therefore, you will gain goodness by your rank being raised, and your sins being forgiven.

Allāh's statement,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴾*And Allāh is Well-Acquainted with what you do*﴿ means, "No good deed that you perform escapes His knowledge, and He shall reward for it."

﴿لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۗ وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾﴾

﴾*272. Not upon you (Muḥammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.*﴿

﴾*273. (Charity is) for Fuqarā' (the poor), who in Allāh's cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allāh knows it well.*﴿

﴾*274. Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.*﴿

Giving Charity to Polytheists

Abu 'Abdur-Raḥmān An-Nasā'ī recorded that Ibn 'Abbās said that they, "Disliked giving charity to their polytheist relatives, but were later on allowed to give it to them when they inquired about this matter, and this *Āyah* was revealed,

﴿لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾﴾

﴾*Not upon you (Muḥammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.*﴿[1]

Allāh's statement,

﴿وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ﴾

﴾*And whatever you spend in good, it is for yourselves*﴿

is similar to His other statement,

﴿مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ﴾

﴾*Whosoever does righteous good deed, it is for (the benefit of) his ownself.*﴿

There are many other similar *Āyāt* in the Qur'ān.

Allāh said next,

﴿وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ﴾

﴾*When you spend not except seeking Allāh's Face.*﴿

Al-Ḥasan Al-Baṣri commented, "Whenever the believer spends, including what he spends on himself, he seeks Allāh's Face with it."[2] 'Aṭā' Al-Khurāsāni said that the *Āyah* means, "You give away charity for the sake of Allāh. Therefore, you will not be asked about the deeds [or wickedness] of those who receive it."[3] This is a sound meaning indicating that when one spends in charity for Allāh's sake, then his reward will be

[1] An-Nasā'ī in *Al-Kubrā* 6:305.

[2] Ibn Abi Ḥātim 3:1115.

[3] Ibn Abi Ḥātim 3:1115.

with Allāh. He will not be asked if the charity unintentionally reached righteous, evil, deserving or undeserving persons, for he will be rewarded for his good intention. The proof to this statement is the *Āyah*,

﴿وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ﴾

﴾And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.﴿

The Two *Ṣaḥīḥs* recorded a *Ḥadīth* by Abu Hurayrah that the Messenger of Allāh ﷺ ﷺ said,

«قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى غَنِيٍّ، قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى غَنِيٍّ، لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ، وَعَلَى سَارِقٍ. فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ قُبِلَتْ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ بِهَا عَنْ زِنَاهَا، وَلَعَلَّ الْغَنِيَّ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللهُ، وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعِفَّ بِهَا عَنْ سَرِقَتِهِ»

«A man said, "Tonight, I shall give charity." He went out with his charity and (unknowingly) gave it to an adulteress. The next morning the people said that alms were given to an adulteress. The man said, "O Allāh! All the praises are for You. (I gave my alms) to an adulteress. Tonight, I shall give alms again." He went out with his charity and (unknowingly) gave it to a rich person. The next morning (the people) said, "Last night, a wealthy person was given alms." He said, "O Allāh! All the praises are for You. (I gave alms) to a wealthy man. Tonight, I shall again give charity." So he went out with his charity and (unknowingly) gave it to a thief. The next morning (the people) said, "Last night, a thief was given alms." He said, "O Allāh! All the praises are for You. (I have given alms) to an adulteress, a wealthy man and a thief." Then, someone came to him and said, "The alms that you gave away were accepted. As for the adulteress, the alms might make her abstain from adultery. As for the wealthy man, it might

make him take a lesson and spend his wealth that Allāh has given him. As for the thief, it might make him abstain from stealing."»[1]

Who Deserves Charity

Allāh said,

﴿لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ﴾

﴾(Charity is) for the poor, who in Allāh's cause are restricted (from travel)﴿

meaning, the migrants who migrated to Allāh and His Messenger, resided in Al-Madīnah and did not have resources that sufficiently provided them with their needs,

﴿لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ﴾

﴾And cannot Ḍarbān (move about) in the land﴿

meaning, "They cannot travel in the land to seek means of livelihood." Allāh said in other instances [using a variation of the word *Ḍarbān*]

﴿وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ﴾

﴾And when you (Muslims) travel in the land, there is no sin on you if you shorten the Ṣalāh (the prayer)﴿ [4:101], and,

﴿عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ﴾

﴾He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause﴿ [73:20].

Allāh then said,

﴿يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ﴾

﴾The one who knows them not, thinks that they are rich because of their modesty﴿

meaning, those who do not know their situation think that they are well-off, because they are modest in their clothes and

[1] *Fatḥ Al-Bāri* 3:340, Muslim 2:709.

speech. There is a *Ḥadīth* with this meaning that the Two *Ṣaḥīḥs* recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«لَيْسَ الْمِسْكِينُ بِهٰذَا الطَّوَّافِ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، وَالْأُكْلَةُ وَالْأُكْلَتَانِ، وَلٰكِنِ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

«*The Miskīn (needy) is not he who wanders about and whose need is sufficed by a date or two, a bite or two or a meal or two. Rather, the Miskīn is he who neither has enough resources to sustain him, all the while people are unaware of his need so they do not give to him, nor does he ask people for anything.*»[1]

Imām Aḥmad also recorded this *Ḥadīth* from Ibn Mas'ūd.[2]

Allāh's statement,

﴿تَعْرِفُهُم بِسِيمَٰهُمْ﴾

﴾*You may know them by their mark*﴿ means, "Those who have good minds discover their situation," just as Allāh said in other instances,

﴿سِيمَاهُمْ فِي وُجُوهِهِم﴾

﴾*The mark of them (i.e. of their faith) is on their faces*﴿ [48:29], and,

﴿وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾

﴾*But surely, you will know them by the tone of their speech!*﴿ [47:30].

Allāh's statement,

﴿لَا يَسْـَٔلُونَ النَّاسَ إِلْحَافًا﴾

﴾*they do not beg of people at all*﴿ means, they do not beg and, thus, do not require people to provide them with more than what they actually need. Indeed, those who ask people for help, while having what suffices for their needs, have begged.

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[1] *Fatḥ Al-Bāri* 3:399.

[2] Aḥmad 1:384.

Imām Aḥmad recorded that Abu Sa'īd said, "My mother sent me to the Messenger of Allāh ﷺ to ask him for help, but when I came by him I sat down. The Prophet ﷺ faced me and said to me,

«مَنِ اسْتَغْنَى أَغْنَاهُ اللهُ، وَمَنِ اسْتَعَفَّ أَعَفَّهُ اللهُ، وَمَنِ اسْتَكْفَى كَفَاهُ اللهُ، وَمَنْ سَأَلَ وَلَهُ قِيمَةُ أُوقِيَّةٍ فَقَدْ أَلْحَفَ»

«*Whoever felt satisfied, then Allāh will enrich him. Whoever is modest, Allāh will make him decent. Whoever is content, then Allāh will suffice for him. Whoever asks people, while having a small amout, he will have begged the people.*»

Abu Sa'īd said, "I said to myself, 'I have a camel, Al-Yāqūtah, and indeed, it is worth more than a small amount.' And I went back without asking the Prophet ﷺ for anything."[1] This is the same wording for this *Hadīth* collected by Abu Dāwud and An-Nasā'i.[2]

Allāh's statement,

﴿وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

﴾*And whatever you spend in good, surely Allāh knows it well*﴿

indicates that no charity escapes Him, and He will reward it fully and perfectly on the Day of Resurrection, when it is most desperately needed.

Praise for those who Spend in Charity

Allāh said,

﴿الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِالَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾﴾

﴾*Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.*﴿

This *Āyah* praises those who spend in charity for Allāh's sake, seeking His pleasure, day and night, publicly and in secret, including what one spends on his family. The Two

[1] Aḥmad 3:9.

[2] Abu Dāwud 2:279, An-Nasā'ī 5:95.

ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى
يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓاْ إِنَّمَا ٱلْبَيْعُ
مِثْلُ ٱلرِّبَوٰاْ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰاْ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ
مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ
فَأُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾ يَمْحَقُ
ٱللَّهُ ٱلرِّبَوٰاْ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَقَامُواْ ٱلصَّلَوٰةَ
وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ
وَذَرُواْ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُواْ
فَأْذَنُواْ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ
أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ
ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُواْ خَيْرٌ لَّكُمْ ۖ
إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَٱتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى
ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

Ṣaḥīḥs recorded that the Messenger of Allāh ﷺ said to Sa'd bin Abi Waqqāṣ:

«وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلَّا ازْدَدْتَ بِهَا دَرَجَةً وَرِفْعَةً، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ»

«You will not spend charity with which you seek Allāh's Face, but you will ascend a higher degree and status because of it, including what you put in your wife's mouth.»[1]

Imām Aḥmad recorded that Abu Mas'ūd said that the Prophet ﷺ said,

«إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً»

«When the Muslim spends on his family while awaiting the reward for it from Allāh, it will be written as charity for him.»[2]

Al-Bukhāri and Muslim also recorded this *Ḥadīth*.[3]

Allāh said,

﴿فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ﴾

﴿shall have their reward with their Lord﴾, on the Day of Resurrection, as reward for what they spent in acts of

[1] *Fatḥ Al-Bāri* 3:196, Muslim 4:1250.

[2] Aḥmad 4:122.

[3] *Fatḥ Al-Bāri* 1:55, Muslim 2:695.

obedience. We previously explained the *Āyah*,

﴿فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿there shall be no fear on them nor shall they grieve.﴾

﴿الَّذِينَ يَأْكُلُونَ الرِّبَوٰا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِى يَتَخَبَّطُهُ الشَّيْطَٰنُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَوٰا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَوٰا فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَانتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰٓئِكَ أَصْحَٰبُ النَّارِ هُمْ فِيهَا خَٰلِدُونَ ٢٧٥﴾

﴿275. Those who eat Ribā will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shayṭān leading him to insanity. That is because they say: "Trading is only like Ribā," whereas Allāh has permitted trading and forbidden Ribā. So whosoever receives an admonition from his Lord and stops eating Ribā, shall not be punished for the past; his case is for Allāh (to judge); but whoever returns (to Ribā), such are the dwellers of the Fire – they will Abide therein.﴾

The Punishment for Dealing with *Ribā* (Interest and Usury)

After Allāh mentioned the righteous believers who give charity, pay *Zakāh* and spend on their relatives and families at various times and conditions, He then mentioned those who deal in usury and illegally acquire people's money, using various evil methods and wicked ways. Allāh describes the condition of these people when they are resurrected from their graves and brought back to life on the Day of Resurrection:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَوٰا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِى يَتَخَبَّطُهُ الشَّيْطَٰنُ مِنَ الْمَسِّ﴾

﴿Those who eat Ribā will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shayṭān leading him to insanity.﴾

This *Āyah* means, on the Day of Resurrection, these people will get up from their graves just as the person afflicted by insanity or possesed by a demon would. Ibn 'Abbās said, "On the Day of Resurrection, those who consume *Ribā* will be

resurrected while insane and suffering from seizures."[1] Ibn Abi Ḥātim also recorded this and then commented, "This *Tafsīr* was reported from 'Awf bin Mālik, Sa'īd bin Jubayr, As-Suddi, Ar-Rabī' bin Anas, Qatādah and Muqātil bin Ḥayyān."[2] Al-Bukhāri recorded that Samurah bin Jundub said in the long *Ḥadīth* about the dream that the Prophet ﷺ had,

«فَأَتَيْنَا عَلَى نَهَرٍ - حَسِبْتُ أَنَّهُ كَانَ يَقُولُ-: أَحْمَرَ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهَرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ الْحِجَارَةَ عِنْدَهُ، فَيَفْغَرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا»

«*We reached a river -the narrator said, "I thought he said that the river was as red as blood"- and found that a man was swimming in the river, and on its bank there was another man standing with a large collection of stones next to him. The man in the river would swim, then come to the man who had collected the stones and open his mouth, and the other man would throw a stone in his mouth.*»

The explanation of this dream was that the person in the river was one who consumed *Ribā*.[3]

Allāh's statement,

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟﴾

﴾*That is because they say: "Trading is only like Ribā," whereas Allāh has permitted trading and forbidden Ribā*﴿

indicates that the disbelievers claimed that *Ribā* was allowed due to the fact that they rejected Allāh's commandments, not that they equated *Ribā* with regular trade. The disbelievers did not recognize that Allāh allowed trade in the Qur'ān, for if they did, they would have said, "*Ribā* is trade." Rather, they said,

﴿إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟﴾

﴾*Trading is only like Ribā*﴿ meaning, they are similar, so why did

[1] Aṭ-Ṭabari 6:9.

[2] Ibn Abi Ḥātim 3:1130,1131.

[3] *Fatḥ Al-Bāri* 3:295.

Allāh allow this, but did not allow that, they asked in defiance of Allāh's commandments.

Allāh's statement,

﴿وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟﴾

﴾Whereas Allāh has permitted trading and forbidden Ribā﴿

might be a continuation of the answer to the disbelievers' claim, who uttered it, although they knew that Allāh decided that ruling on trade is different from that of *Ribā*. Indeed, Allāh is the Most Knowledgeable, Most Wise, Whose decision is never resisted. Allāh is never asked about what He does, while they will be asked. He is knowledgeable of the true reality of all things and the benefits they carry. He knows what benefits His servants, so He allows it for them, and what harms them, so He forbids them from it. He is more merciful with them than the mother with her own infant.

Thereafter, Allāh said,

﴿فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ﴾

﴾So whosoever receives an admonition from his Lord and stops eating Ribā, shall not be punished for the past; his case is for Allāh (to judge),﴿

meaning, those who have knowledge that Allāh made usury unlawful, and refrain from indulging in it as soon as they acquire this knowledge, then Allāh will forgive their previous dealings in *Ribā*,

﴿عَفَا ٱللَّهُ عَمَّا سَلَفَ﴾

﴾Allāh has forgiven what is past.﴿

On the day Makkah was conquered the Prophet ﷺ said,

«وَكُلُّ رِبًا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ تَحْتَ قَدَمَيَّ هَاتَيْنِ، وَأَوَّلُ رِبًا أَضَعُ، رِبَا الْعَبَّاسِ»

«All cases of Ribā during the time of Jāhiliyyah (pre-Islāmic period of ignorance) is annulled and under my feet, and the first Ribā I annul is the Ribā of Al-'Abbās (the Prophet's uncle).»[1]

We should mention that the Prophet ﷺ did not require the

[1] Abu Dāwud 3:628.

return of the interest that they gained on their *Ribā* during the time of *Jāhiliyyah*. Rather, he pardoned the cases of *Ribā* that occured in the past, just as Allāh said,

﴿فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ﴾

﴾*shall not be punished for the past; his case is for Allāh (to judge).*﴿

Saʿīd bin Jubayr and As-Suddi said that,

﴿فَلَهُۥ مَا سَلَفَ﴾

﴾*shall not be punished for the past*﴿ refers to the *Ribā* one consumed before it was prohibited.[1] Allāh then said,

﴿وَمَنْ عَادَ﴾

﴾*But whoever returns*﴿ meaning, deals in *Ribā* after gaining knowledge that Allāh prohibited it, then that warrants punishment, and in this case, the proof will have been established against such person. This is why Allāh said,

﴿فَأُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ﴾

﴾*such are the dwellers of the Fire – they will abide therein forever.*﴿

Abu Dāwud recorded that Jābir said, "When

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ﴾

﴾*Those who eat Ribā will not stand (on the Day of Resurrection) except like a person beaten by Shayṭān leading him to insanity*﴿

was revealed, the Messenger of Allāh ﷺ said,

«مَنْ لَمْ يَذَرِ الْمُخَابَرَةَ فَلْيُؤْذِنْ بِحَرْبٍ مِنَ اللهِ وَرَسُولِهِ»

«*Whoever does not refrain from Mukhabarah, then let him receive a notice of war from Allāh and His Messenger.*»"[2]

Al-Ḥākim also recorded this in his *Mustadrak*,[3] and he said, "It is *Ṣaḥīḥ* according to the criteria of Muslim, and he did not record it." *Mukhābarah* (sharecropping), farming land in return

[1] Ibn Abi Ḥātim 3:1135.

[2] Abu Dāwud 3:695.

[3] Al-Ḥākim 2:285.

for some of its produce, was prohibited. *Muzābanah*, trading fresh dates still on trees with dried dates already on the ground, was prohibited. *Muḥāqalah*, which refers to trading produce not yet harvested, with crops already harvested, was also prohibited. These were prohibited to eradicate the possibility that *Ribā* might be involved, for the quality and equity of such items are only known after they become dry.

The subject of *Ribā* is a difficult subject for many scholars. We should mention that the Leader of the Faithful, 'Umar bin Al-Khaṭṭāb, said, "I wished that the Messenger of Allāh ﷺ had made three matters clearer for us, so that we could refer to his decision: the grandfather (regarding inheriting from his grandchildren), the *Kalālah* (those who leave neither descendants nor ascendants as heirs) and some types of *Ribā*."[1] 'Umar was refering to the types of transactions where it is not clear whether they involve *Ribā* or not. The *Sharī'ah* supports the rule that for any matter that is unlawful, then the means to it are also unlafwful, because whatever results in the unlawful is unlawful, in the same way that whenever an obligation will not be complete except with something, then that something is itself an obligation.

The Two *Ṣaḥīḥs* recorded that An-Nu'mān bin Bashīr said that he heard the Messenger of Allāh ﷺ say,

«إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ، فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ»

«*Both lawful and unlawful things are evident, but in between them there are matters that are not clear. So whoever saves himself from these unclear matters, he saves his religion and his honor. And whoever indulges in these unclear matters, he will have fallen into the prohibitions, just like a shepherd who grazes (his animals) near a private pasture, at any moment he is liable to enter it.*»[2]

The *Sunan* records that Al-Ḥasan bin 'Ali said that he heard the Messenger of Allāh ﷺ say,

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[1] *Fatḥ Al-Bāri* 10:48, Muslim 4:2322.

[2] *Fatḥ Al-Bāri* 1:153, Muslim 3:1219.

«دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ»

«Leave that which makes you doubt for that which does not make you doubt.»[1]

Aḥmad recorded that Saʿīd bin Al-Musayyib said that ʿUmar said, "The *Āyah* about *Ribā* was one of the last *Āyāt* to be revealed, and the Messenger of Allāh ﷺ died before he explained it to us. So leave that which makes you doubt for that which does not make you doubt."[2]

Ibn Mājah recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«الرِّبَا سَبْعُونَ حُوبًا، أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ»

«Ribā is seventy types, the least of which is equal to one having sexual intercourse with his mother.»[3]

Continuing on the subject of prohibiting the means that lead to the unlawful, there is a *Ḥadīth* that Aḥmad recorded in which 'Ā'ishah said, "When the *Āyāt* in *Sūrat Al-Baqarah* about *Ribā* were revealed, the Messenger of Allāh ﷺ went out to the *Masjid* and recited them and also prohibited trading in alcohol."[4] The Six collections recorded this *Ḥadīth*, with the exception of At-Tirmidhi.[5] The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said,

«لَعَنَ اللهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا، وَأَكَلُوا أَثْمَانَهَا»

«May Allāh curse the Jews! Allāh forbade them to eat animal fat, but they melted it and sold it, eating its price.»[6]

'Ali and Ibn Masʿūd narrated that the Messenger of Allāh ﷺ said,

«لَعَنَ اللهُ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ»

[1] *Tuḥfat Al-Aḥwadhi* 7:221, An-Nasā'ī 8:328.

[2] Aḥmad 1:36, Ibn Mājah no. 2276.

[3] Ibn Majah 2:764, similar was recorded by Al-Ḥākim 2:37, and he said "It is *Ṣaḥiḥ* according to the criteria of the Two Shaykhs, but they did not record it."

[4] Aḥmad 6:46.

[5] *Fatḥ Al-Bāri* 8:51, Muslim 3:1206, Abu Dāwud 3:759, An-Nasā'ī in *Al-Kubrā* 6:306, Ibn Mājah 2:1122.

[6] *Fatḥ Al-Bāri* 6:572, Muslim 1207.

«May Allāh curse whoever consumes Ribā, whoever pays Ribā, the two who are witnesses to it, and the scribe who records it.»[1]

They say they only have witnesses and a scribe to write the *Ribā* contract when they want it to appear to be a legitimate agreement, but it is still invalid because the ruling is applied to the agreement itself, not the form that it appears in. Verily, deeds are judged by their intentions.

﴿يَمْحَقُ اللَّهُ الرِّبَوٰا وَيُرْبِي الصَّدَقَٰتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾﴾

﴾276. Allāh will destroy Ribā and will give increase for Ṣadaqāt. And Allāh likes not the disbelievers, sinners.﴿

﴾277. Truly, those who believe, and do deeds of righteousness, and perform the Ṣalāh and give Zakāh, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.﴿

Allāh Does Not Bless *Ribā*

Allāh states that He destroys *Ribā*, either by removing this money from those who eat it, or by depriving them of the blessing, and thus the benefit of their money. Because of their *Ribā*, Allāh will torment them in this life and punish them for it on the Day of Resurrection. Allāh said,

﴿قُل لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ﴾

﴾Say: "Not equal are Al-Khabīth (evil things) and Aṭ-Ṭayyib (good things), even though the abundance of Al-Khabīth may please you"﴿ [5:100]

﴿وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ﴾

﴾And put the wicked (disbelievers and doers of evil deeds) one over another, heap them together and cast them into Hell﴿ [8:37], and,

[1] Muslim 3:1219.

﴿وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ﴾

﴾And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh﴿ [30:39].

Ibn Jarīr said that Allāh's statement,

﴿يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟﴾

﴾Allāh will destroy Ribā﴿ is similar to the statement reported of 'Abdullāh bin Mas'ūd, "*Ribā* will end up with less, even if it was substantial."[1] Imām Aḥmad recorded a similar statement in *Al-Musnad*.[2]

Allāh Increases Charity, Just as One Raises His Animal

Allāh's statement,

﴿وَيُرْبِى ٱلصَّدَقَٰتِ﴾

﴾And will give increase for Ṣadaqāt﴿

means, Allāh makes charity grow, or He increases it. Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ»

«Whoever gives in charity what equals a date from honest resources, and Allāh only accepts that which is good and pure, then Allāh accepts it with His right (Hand) and raises it for its giver, just as one of you raises his animal, until it becomes as big as a mountain.»[3]

This was recorded in the book of *Zakāh*.[4]

Allāh Does not Like the Disbelieving Sinners

Allāh's statement,

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[1] Aṭ-Ṭabari 6:15.

[2] Aḥmad 1:395.

[3] *Fatḥ Al-Bāri* 3:326, 13:426.

[4] Muslim 2:702.

﴿وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾

﴾And Allāh likes not the disbelievers, sinners﴿

indicates that Allāh does not like he who has a disbelieving heart, who is a sinner in tongue and action. There is a connection between the beginning of the *Āyah* on *Ribā* and what Allāh ended it with. Those who consume *Ribā* are not satisfied with the permissible and pure resources that Allāh provided them. Instead, they try to illegally acquire people's money by relying on evil methods. This demonstrates their lack of appreciation for the bounty that Allāh provides.

Praising Those Who Thank Allāh

Allāh praised those who believe in His Lordship, obey His commands, thank Him and appreciate Him. They are those who are kind to His creation, establish prayer and give charity due on their money. Allāh informed them of the honor that He has prepared for them and that they will be safe from the repercussions of the Day of Resurrection. Allāh said,

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٧٧﴾

﴾Truly, those who believe, and do deeds of righteousness, and perform the Ṣalāh and give Zakāh, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.﴿

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ إِن كُنتُم مُّؤْمِنِينَ ٢٧٨ فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ٢٧٩ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ٢٨٠ وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٨١﴾

﴾278. O you who believe! Have Taqwā of Allāh and give up what remains from Ribā, if you are (really) believers.﴿

﴾279. And if you do not do it, then take a notice of war from Allāh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt

with unjustly.﴿

﴾280. And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.﴿

﴾281. And have Taqwā the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴿

The Necessity of *Taqwā* and Avoiding *Ribā*

Allāh commands His believing servants to fear Him and warns them against what would bring them closer to His anger and drive them away from His pleasure. Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ﴾

﴾O you who believe! Have Taqwā of Allāh﴿

meaning, fear Him and remember that He is watching all that you do.

﴿وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟﴾

﴾And give up what remains of Ribā﴿ meaning, abandon the *Ribā* that people still owe you upon hearing this warning,

﴿إِن كُنتُم مُّؤْمِنِينَ﴾

﴾if you indeed have been believers﴿

believing in the trade that He allowed you and the prohibition of *Ribā*. Zayd bin Aslam, Ibn Jurayj, Muqātil bin Ḥayyān and As-Suddi said that this *Āyah* was revealed about Bani 'Amr bin 'Umayr, a sub-tribe of Thaqīf, and Bani Al-Mughīrah, from the tribe of Bani Makhzum, between whom were outstanding transactions of *Ribā* leftover from time of *Jāhiliyyah*. When Islām came and both tribes became Muslims, Thaqīf required Bani Al-Mughīrah to pay the *Ribā* of that transaction, but Bani Al-Mughirah said, "We do not pay *Ribā* in Islām." 'Attāb bin Usayd, the Prophet's deputy on Makkah, wrote to the Messenger of Allāh ﷺ about this matter. This *Āyah* was then revealed and the Messenger of Allāh ﷺ conveyed it to 'Attāb,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ﴾

﴾O you who believe! Be afraid of Allāh and give up what remains (due to you) from Ribā (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allāh and His Messenger.﴿

They said, "We repent to Allāh and abandon whatever is left of our *Ribā*", and they all abandoned it[1] This *Āyah* serves as a stern threat to those who continue to deal in *Ribā* after Allāh revealed this warning.

Ribā Constitutes War Against Allāh and His Messenger

Ibn Jurayj said that Ibn 'Abbās said that,

﴿فَأْذَنُوا بِحَرْبٍ﴾

﴾then take a notice of war﴿ means, "Be sure of a war from Allāh and His Messenger."[2] He also said, "On the Day of Resurrection, those who eat *Ribā* will be told, 'take up arms for war.'" He then recited,

﴿فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِۦ﴾

﴾And if you do not do it, then take a notice of war from Allāh and His Messenger.﴿[3]

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said about,

﴿فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِۦ﴾

﴾And if you do not do it, then take a notice of war from Allāh and His Messenger,﴿

"Whoever kept dealing with *Ribā* and did not refrain from it, then the Muslim Leader should require him to repent. If he still did not refrain from *Ribā*, the Muslim Leader should cut off his head."[4]

Allāh then said,

﴿وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ﴾

﴾But if you repent, you shall have your capital sums. Deal not unjustly﴿

[1] Ibn Abi Ḥātim 3:1140,1141. This story is not authentic.

[2] Aṭ-Ṭabari 6:26.

[3] Aṭ-Ṭabari 6:25.

[4] Aṭ-Ṭabari 6:25.

by taking the *Ribā*,

﴿وَلَا تُظْلَمُونَ﴾

﴿And you shall not be dealt with unjustly﴾

meaning, your original capital will not diminish. Rather, you will receive only what you lent without increase or decrease. Ibn Abi Ḥātim recorded that 'Amr bin Al-Aḥwaṣ said, "The Messenger of Allāh ﷺ gave a speech during the Farewell *Ḥajj* saying;

«أَلَا إِنَّ كُلَّ رِبًا كَانَ فِي الْجَاهِلِيَّةِ، مَوْضُوعٌ عَنْكُمْ كُلُّهُ، لَكُمْ رُؤُوسُ أَمْوَالِكُم لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ، وَأَوَّلُ رِبًا مَوْضُوعٍ، رِبَا الْعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ مَوْضُوعٌ كُلُّهُ»

«Verily, every case of Ribā from the Jāhiliyyah is completely annulled. You will only take back your capital, without increase or decrease. The first Ribā that I annul is the Ribā of Al-'Abbās bin 'Abdul-Muṭṭalib, all of it is annulled.»[1]

Being Kind to Debtors Who Face Financial Difficulties

Allāh said,

﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾﴾

﴿And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.﴾

Allāh commands creditors to be patient with debtors who are having a hard time financially,

﴿وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾

﴿And if the debtor is having a hard time (has no money), then grant him time till it is easy for him to repay.﴾

During the time of *Jāhiliyyah*, when the debt came to term, the creditor would say to the debtor, "Either pay now or interest will be added to the debt."

Allāh encouraged creditors to give debtors respite regarding their debts and promised all that is good, and a great reward

[1] Ibn Abi Ḥātim 3:1147.

from Him for this righteous deed,

﴿وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

﴾But if you remit it by way of charity, that is better for you if you did but know﴿

meaning, if you forfeit your debts and cancel them completely.

Imām Aḥmad recorded that Sulayman bin Buraydah said that his father said, "I heard the Messenger of Allāh ﷺ say,

«مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ»

«Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.»

I also heard the Prophet ﷺ say,

«مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ»

«Whoever gives time to a debtor facing hard times, will earn charity multiplied two times for each day he gives.»

I said, 'O Messenger of Allāh! I heard you say, 'Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.' I also heard you say, 'Whoever gives time to a debtor facing hard times, will earn charity multiplied by two times for each day he gives.' He ﷺ said,

«لَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ قَبْلَ أَنْ يَحِلَّ الدَّيْنُ، فَإِذَا حَلَّ الدَّيْنُ فَأَنْظَرَهُ، فَلَهُ بِكُلِّ يَوْمٍ مِثْلَاهُ صَدَقَةٌ»

«He will earn charity of equal proportions for each day (he gives time) before the term of the debt comes to an end, and when the term comes to an end, he will again acquire charity multiplied by two times for each day if he gives more time.»"[1]

Aḥmad recorded that Muḥammad bin Ka'b Al-Quraẓi said that Abu Qatādah had a debt on a man, who used to hide from Abu Qatādah when he looked for him to pay what he owed him. One day, Abu Qatādah came looking for the debtor and a young boy came out, and he asked him about the debtor and found out that he was in the house eating. Abu

[1] Aḥmad 5:360.

Qatādah said in a loud voice, "O Fellow! Come out, for I was told that you are in the house." The man came out and Abu Qatādah asked him, "Why are you hiding from me?" The man said, "I am having a hard time financially, and I do not have any money." Abu Qatādah said, "By Allāh, are you truly facing a hard time?" He said, "Yes." Abu Qatādah cried and said, "I heard the Messenger of Allāh ﷺ say,

«مَنْ نَفَّسَ عَنْ غَرِيمِهِ أَوْ مَحَا عَنْهُ، كَانَ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ»

«Whoever gives time to his debtor, or forgives the debt, will be in the shade of the Throne (of Allāh) on the Day of Resurrection.»"[1]

Muslim also recorded this *Ḥadīth* in his *Ṣaḥīḥ*.[2]

Al-Ḥāfiẓ Abu Ya'lā Al-Mawṣili recorded that Ḥudhayfah said that the Messenger of Allāh ﷺ said,

«أُتِيَ اللهُ بِعَبْدٍ مِنْ عَبِيدِهِ يَوْمَ الْقِيَامَةِ قَالَ: مَاذَا عَمِلْتَ لِي فِي الدُّنْيَا؟ فَقَالَ: مَا عَمِلْتُ لَكَ يَا رَبِّ مِثْقَالَ ذَرَّةٍ فِي الدُّنْيَا أَرْجُوكَ بِهَا - قَالَهَا ثَلَاثَ مَرَّاتٍ - قَالَ الْعَبْدُ عِنْدَ آخِرِهَا: يَا رَبِّ إِنَّكَ كُنْتَ أَعْطَيْتَنِي فَضْلَ مَالٍ، وَكُنْتُ رَجُلًا أُبَايِعُ النَّاسَ، وَكَانَ مِنْ خُلُقِي الْجَوَازُ، فَكُنْتُ أُيَسِّرُ عَلَى الْمُوسِرِ وَأُنْظِرُ الْمُعْسِرَ، قَالَ: فَيَقُولُ اللهُ عَزَّ وَجَلَّ: أَنَا أَحَقُّ مَنْ يُيَسِّرُ، ادْخُلِ الْجَنَّةَ»

«On the Day of Resurrection, one of Allāh's servants will be summoned before Him and He will ask him, "What deeds did you perform for Me in your life?" He will say, "O Lord! In my life, I have not performed a deed for Your sake that equals an atom," three times. The third time, the servant will add, "O Lord! You granted me wealth and I used to be a merchant. I used to be lenient, giving easy terms to those well-off and giving time to the debtors who faced hard times." Allāh will say, "I Am the Most Worthy of giving easy terms. Therefore, enter Paradise."»

Al-Bukhāri, Muslim and Ibn Mājah also recorded this *Ḥadīth* from Ḥudhayfah, and Muslim recorded a similar wording from 'Uqbah bin 'Āmir and Abu Mas'ūd Al-Badri.[3]

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[1] Aḥmad 5:308.

[2] Muslim 4:2084.

[3] *Fatḥ Al-Bāri* 6:570, Muslim 3:1195, Ibn Mājah 2:808.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى
فَٱكۡتُبُوهُۚ وَلۡيَكۡتُب بَّيۡنَكُمۡ كَاتِبُۢ بِٱلۡعَدۡلِۚ وَلَا يَأۡبَ
كَاتِبٌ أَن يَكۡتُبَ كَمَا عَلَّمَهُ ٱللَّهُۚ فَلۡيَكۡتُبۡ وَلۡيُمۡلِلِ
ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ وَلۡيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبۡخَسۡ مِنۡهُ شَيۡـٔٗاۚ
فَإِن كَانَ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ سَفِيهًا أَوۡ ضَعِيفًا أَوۡ لَا يَسۡتَطِيعُ
أَن يُمِلَّ هُوَ فَلۡيُمۡلِلۡ وَلِيُّهُۥ بِٱلۡعَدۡلِۚ وَٱسۡتَشۡهِدُواْ شَهِيدَيۡنِ
مِن رِّجَالِكُمۡۖ فَإِن لَّمۡ يَكُونَا رَجُلَيۡنِ فَرَجُلٞ وَٱمۡرَأَتَانِ
مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحۡدَىٰهُمَا فَتُذَكِّرَ
إِحۡدَىٰهُمَا ٱلۡأُخۡرَىٰۚ وَلَا يَأۡبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْۚ وَلَا تَسۡـَٔمُوٓاْ
أَن تَكۡتُبُوهُ صَغِيرًا أَوۡ كَبِيرًا إِلَىٰٓ أَجَلِهِۦۚ ذَٰلِكُمۡ أَقۡسَطُ
عِندَ ٱللَّهِ وَأَقۡوَمُ لِلشَّهَٰدَةِ وَأَدۡنَىٰٓ أَلَّا تَرۡتَابُوٓاْ إِلَّآ أَن تَكُونَ
تِجَٰرَةً حَاضِرَةٗ تُدِيرُونَهَا بَيۡنَكُمۡ فَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ
أَلَّا تَكۡتُبُوهَاۗ وَأَشۡهِدُوٓاْ إِذَا تَبَايَعۡتُمۡۚ وَلَا يُضَآرَّ كَاتِبٞ
وَلَا شَهِيدٞۚ وَإِن تَفۡعَلُواْ فَإِنَّهُۥ فُسُوقُۢ بِكُمۡۗ وَٱتَّقُواْ
ٱللَّهَۖ وَيُعَلِّمُكُمُ ٱللَّهُۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ﴿٢٨٢﴾

Allāh further advised His servants, by reminding them that this life will soon end and all the wealth in it will vanish. He also reminded them that the Hereafter will surely come, when the Return to Him will occur, and that He will hold His creation accountable for what they did, rewarding them or punishing them accordingly. Allāh also warned them against His torment,

﴿وَٱتَّقُواْ يَوۡمٗا تُرۡجَعُونَ فِيهِ إِلَى ٱللَّهِۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ﴿٢٨١﴾﴾

﴾And have Taqwā for the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴿

It was reported that this was the last *Āyah* revealed from the Glorious Qur'ān. An-Nasā'ī recorded that Ibn 'Abbās said, "The last *Āyah* to be revealed from the Qur'ān was,

﴿وَٱتَّقُواْ يَوۡمٗا تُرۡجَعُونَ فِيهِ إِلَى ٱللَّهِۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ﴿٢٨١﴾﴾

﴾And have Taqwā for the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly."﴿[1]

[1] An-Nasā'ī in *Al-Kubrā* 6:307.

This is the same narration reported by Aḍ-Ḍaḥḥāk and Al-'Awfī from Ibn 'Abbās.[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ ۚ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ۚ فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ ۖ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا۟ فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ٢٨٢﴾

﴿282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write, as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must have Taqwā of Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if

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[1] Aṭ-Ṭabari 6:40.

you do (such harm), it would be wickedness in you. So have Taqwā of Allāh; and Allāh teaches you. And Allāh is the All-Knower of everything.﴾

The Necessity of Writing Transactions That Take Effect Later on

This *Āyah* is the longest in the Glorious Qur'ān. Imām Abu Ja'far bin Jarīr recorded that Sa'īd bin Al-Musayyib said that he was told that the *Āyah* most recently revealed from above the Throne – the last *Āyah* to be revealed in the Qur'ān – was the *Āyah* about debts.[1]

Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ﴾

﴿*O you who believe! When you contract a debt for a fixed period, write it down*﴾

directs Allāh's believing servants to record their business transactions when their term is delayed, to preserve the terms and timing of these transactions, and the memory of witnesses, as mentioned at the end of the *Āyah*,

﴿ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓاْ﴾

﴿*that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves.*﴾

The Two *Ṣaḥīḥs* recorded that Ibn 'Abbās said, "Allāh's Messenger ﷺ came to Al-Madīnah, while the people were in the habit of paying in advance for fruits to be delivered within one or two years. The Messenger of Allāh ﷺ said,

«مَنْ أَسْلَفَ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ»

«*Whoever pays money in advance (for dates to be delivered later) should pay it for known specified measure and weight (of the dates) for a specified date.*»[2]

Allāh's statement,

﴿فَٱكْتُبُوهُ﴾

[1] Aṭ-Ṭabari 6:41.

[2] *Fatḥ Al-Bāri* 4:105, Muslim 3:1226.

﴾*write it down*﴿ is a command from Him to record such transactions to endorse and preserve their terms. Ibn Jurayj said, "Whoever borrowed should write the terms, and whoever bought should have witnesses."[1] Abu Sa'īd, Ash-Sha'bi, Ar-Rabī' bin Anas, Al-Ḥasan, Ibn Jurayj and Ibn Zayd said that recording such transactions was necessary before, but was then abrogated by Allāh's statement,

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ﴾

﴾*Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).*﴿[2]

Allāh's statement,

﴿وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ﴾

﴾*Let a scribe write it down in justice between you*﴿

and in truth. Therefore, the scribe is not allowed to cheat any party of the contract and is to only record what the parties of the contract agreed to, without addition or deletion. Allāh's statement,

﴿وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ فَلْيَكْتُبْ﴾

﴾*Let not the scribe refuse to write, as Allāh has taught him, so let him write*﴿

means, "Those who know how to write should not refrain from writing transaction contracts when asked to do so." Further, let writing such contracts be a type of charity from the scribe for those who are not lettered, just as Allāh taught him what he knew not. Therefore, let him write, just as the *Ḥadīth* stated,

«إِنَّ مِنَ الصَّدَقَةِ أَنْ تُعِينَ صَانِعًا، أَوْ تَصْنَعَ لِأَخْرَقَ»

«*It is a type of charity to help a worker and to do something for a feeble person.*»[3]

In another *Ḥadīth*, the Prophet ﷺ said,

«مَنْ كَتَمَ عِلْمًا يَعْلَمُهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

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[1] Aṭ-Ṭabari 6:47.

[2] Aṭ-Ṭabari 6:47,49,50.

[3] *Fatḥ Al-Bāri* 5:176.

«Whoever kept knowledge to himself will be restrained by a bridle made of fire on the Day of Resurrection.»[1]

Mujāhid and 'Aṭā' said that if asked to do so, "The scribe is required to record."

Allāh's statement,

﴿وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ﴾

﴾Let him (the debtor) who incurs the liability dictate, and he must have Taqwā of Allāh, his Lord﴿

indicates that the debtor should dictate to the scribe what he owes, so let him fear Allāh,

﴿وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا﴾

﴾And diminish not anything of what he owes,﴿ meaning, not hide any portion of what he owes.

﴿فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا﴾

﴾But if the debtor is of poor understanding﴿

and is not allowed to decide on such matters, because he used to waste money, for instance,

﴿أَوْ ضَعِيفًا﴾

﴾Or weak﴿, such as being too young or insane,

﴿أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ﴾

﴾Or is unable to dictate for himself﴿ because of a disease, or ignorance about such matters,

﴿فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ﴾

﴾then let his guardian dictate in justice.﴿

Witnesses Should Attend the Dictation of Contracts

Allāh said,

﴿وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن رِّجَالِكُمْ﴾

﴾And get two witnesses out of your own men﴿

requiring witnesses to attend the dictation of contracts to

[1] Aṭ-Ṭabarāni 5:11.

further preserve the contents,

﴿فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ﴾

﴾And if there are not two men (available), then a man and two women﴿

this requirement is only for contracts that directly or indirectly involve money. Allāh requires that two women take the place of one man as witness, because of the woman's shortcomings, as the Prophet ﷺ described. Muslim recorded in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ الِاسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ»

«O women! Give away charity and ask for forgiveness, for I saw that you comprise the majority of the people of the Fire.»

One eloquent woman said, "O Messenger of Allāh! Why do we comprise the majority of the people of the Fire?" He said,

«تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ، أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ»

«You curse a lot and you do not appreciate your mate. I have never seen those who have shortcoming in mind and religion controlling those who have sound minds, other than you.»

She said, "O Messenger of Allāh! What is this shortcoming in mind and religion?" He ﷺ said,

«أَمَّا نُقْصَانُ عَقْلِهَا، فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهَذَا نُقْصَانُ الْعَقْلِ، وَتَمْكُثُ اللَّيَالِي لَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ، فَهَذَا نُقْصَانُ الدِّينِ»

«As for the shortcoming in her mind, the testimony of two women equals the testimony of one man, and this is the shortcoming in the mind. As for the shortcoming in the religion, woman remains for nights at a time when she does not pray and breaks the fast in Ramaḍān»[1]

Allāh's statement,

﴿مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ﴾

﴾such as you agree for witnesses﴿ requires competency in the

[1] Muslim 1:87.

witnesses. Further, Allāh's statement,

﴿أَن تَضِلَّ إِحْدَاهُمَا﴾

﴾*so that if one of them errs*﴿ refers to the two women witnesses; whenever one of them forgets a part of the testimony,

﴿فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ﴾

﴾*the other can remind her*﴿ meaning, the other woman's testimony mends the shortcoming of forgetfulness in the first woman.

Allāh's statement,

﴿وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا﴾

﴾*And the witnesses should not refuse when they are called*﴿

means, when people are called to be witnesses, they should agree, as Qatādah and Ar-Rabī' bin Anas stated. Similarly, Allāh said,

﴿وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ﴾

﴾*Let not the scribe refuse to write as Allāh has taught him, so let him write.*﴿

Some say that this *Āyah* indicates that agreeing to become a witness is *Farḍ Kifāyah* (required on at least a part of the Muslim *Ummah*). However, the majority of the scholars say that the *Āyah*,

﴿وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا﴾

﴾*And the witnesses should not refuse when they are called*﴿

is referring to testifying to what the witnesses actually witnessed,[1] thus befitting their description of being 'witnesses'. Therefore, when the witness is called to testify to what he witnessed, he is required to give testimony, unless this obligation was already fulfilled, in which case such testimony becomes *Farḍ Kifāyah*. Mujāhid and Abu Mijlaz said, "If you are called to be a witness, then you have the choice to agree. If you witnessed and were called to testify, then come forward."[2] It was reported that Ibn 'Abbās and Al-

[1] Aṭ-Ṭabari 6:68.

[2] Ibn Abi Ḥātim 3:1181, Aṭ-Ṭabari 6:71.

Ḥasan Al-Baṣri said that the obligation includes both cases, agreeing to be a witness and testifying to what one witnessed.

Allāh's statement,

﴿وَلَا تَسْـَٔمُوٓاْ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ﴾

﴾You should not become weary to write it (your contract), whether it be small or large, for its fixed term﴿

perfects this direction from Allāh by commanding that the debt be written, whether the amount is large or small. Allāh said,

﴿وَلَا تَسْـَٔمُوٓاْ﴾

﴾You should not become weary﴿ meaning, do not be discouraged against writing transactions and their terms, whether the amount involved is large or small. Allāh's statement,

﴿ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓاْ﴾

﴾that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves﴿

means, writing transactions that will be fulfillled at a later date is more just with Allāh meaning better and more convenient in order to preserve the terms of the contract. Therefore, recording such agreements helps the witnesses, when they see their handwriting - or signatures - later on and thus remember what they witnessed, for it is possible that the witnesses might forget what they witnessed.

﴿وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓاْ﴾

﴾And more convenient to prevent doubts among yourselves﴿

meaning, this helps repel any doubt. Since if you need to refer to the contract that you wrote and the doubt will end.

Allāh's statement,

﴿إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا﴾

﴾save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down﴿

indicates that if the transaction will be fulfilled immediately, then there is no harm if it is not recorded.

As for requiring witnesses to be present in trading transactions, Allāh said,

﴿وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ﴾

﴾But take witnesses whenever you make a commercial contract.﴿

However, this command was abrogated by,

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَـٰنَتَهُۥ﴾

﴾Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).﴿

Or, it could be that having witnesses in such cases is only recommended and not obligatory, as evident from the *Ḥadīth* that Khuzaymah bin Thābit Al-Anṣāri narrated which Imām Aḥmad collected. 'Umārah bin Khuzaymah Al-Anṣāri said that his uncle, who was among the Prophet's Companions, told him that the Prophet ﷺ was making a deal for a horse with a bedouin man. The Prophet ﷺ asked the bedouin to follow him so that he could pay him the price of the horse. The Prophet ﷺ went ahead of the bedouin. The bedouin met several men who tried to buy his horse, not knowing if the Prophet ﷺ was actually determined to buy it. Some people offered more money for the horse than the Prophet ﷺ had. The bedouin man said to the Prophet ﷺ, "If you want to buy this horse, then buy it or I will sell it to someone else." When he heard the bedouin man's words, the Prophet ﷺ stood up and said, "Have I not bought that horse from you?" The bedouin said, "By Allāh! I have not sold it to you." The Prophet ﷺ said, "Rather, I did buy it from you." The people gathered around the Prophet ﷺ and the Bedouin while they were disputing, and the bedouin said, "Bring forth a witness who testifies that I sold you the horse." Meanwhile, the Muslims who came said to the bedouin, "Woe to you! The Prophet only says the truth." When Khuzaymah bin Thābit came and heard the dispute between the Prophet ﷺ and the bedouin who was saying, "Bring forth a witness who testifies that I sold you the horse," Khuzaymah said, "I bear witness that you sold him the horse." The Prophet ﷺ said to Khuzaymah, "What is the basis of your testimony?" Khuzaymah said, "That I entrusted you, O Messenger of Allāh!" Therefore, the Messenger ﷺ made Khuzaymah's testimony

equal to the testimony of two men.[1] This was also recorded by Abu Dāwud and An-Nasā'ī.[2]

Allāh's statement,

﴿وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ﴾

﴾*Let neither scribe nor witness suffer (or cause) any harm*﴿ also indicates that the scribe and the witness must not cause any harm, such as, when the scribe writes other than what he is being dictated, or the witness testifies to other than what he heard or conceals his testimony. This is the explanation of Al-Ḥasan and Qatādah."[3]

Allāh's statement,

﴿وَإِن تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ﴾

﴾*But if you do (such harm), it would be wickedness in you*﴿ means, "If you defy what you were commanded and commit what you were prohibited, then it is because of the sin that resides and remains with you; sin that you never release or rid yourselves from."

Allāh's statement,

﴿وَاتَّقُوا اللَّهَ﴾

﴾*So have Taqwā of Allāh*﴿ means, fear Him, remember His watch over you, implement His command and avoid what He prohibited,

﴿وَيُعَلِّمُكُمُ اللَّهُ﴾

﴾*And Allāh teaches you.*﴿ Similarly, Allāh said,

﴿يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا﴾

﴾*O you who believe! If you have Taqwā of Allāh, He will grant you Furqān [(a criterion to judge between right and wrong)]*﴿ [8:29], and,

﴿يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ﴾

﴾*O you who believe! Have Taqwā of Allāh, and believe in His*

[1] Aḥmad 5:215.

[2] Abu Dāwud 4:31, An-Nasā'ī 7:301.

[3] Aṭ-Ṭabari 6:85,86.

۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ
فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ وَلْيَتَّقِ
ٱللَّهَ رَبَّهُۥ وَلَا تَكْتُمُوا ٱلشَّهَٰدَةَ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ
ءَاثِمٌ قَلْبُهُۥ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ وَإِن تُبْدُوا مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ
يُحَاسِبْكُم بِهِ ٱللَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ
إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ
وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ
ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا
تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ
أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight)﴿ [57:28].

Allāh said;

﴿وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ﴾

﴿*And Allāh is the All-Knower of everything*﴾

stating that Allāh has perfect knowledge in all matters and in their benefits or repercussions, and nothing escapes His perfect watch, for His knowledge encompasses everything in existence.

﴿۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا تَكْتُمُوا ٱلشَّهَٰدَةَ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾﴾

﴿*283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust, and let him have Taqwā of Allāh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do.*﴾

What is the 'Mortgaging' Mentioned in the *Āyah*?

Allāh said,

﴿وَإِن كُنتُمْ عَلَىٰ سَفَرٍ﴾

﴿*And if you are on a journey*﴾ meaning, traveling and some of you borrowed some money to be paid at a later date,

﴿وَلَمْ تَجِدُواْ كَاتِبًا﴾

﴿*and cannot find a scribe*﴾ who would record the debt for you. Ibn 'Abbās said, "And even if they find a scribe, but did not find paper, ink or pen." Then,

﴿فَرِهَـٰنٌ مَّقْبُوضَةٌ﴾

﴿*let there be a pledge taken (mortgaging)*﴾

given to the creditor in lieu of writing the transaction. The Two *Ṣaḥīḥs* recorded that Anas said that the Messenger of Allāh ﷺ died while his shield was mortgaged with a Jew in return for thirty Wasq (approximately 180 kg) of barley, which the Prophet ﷺ bought on credit as provisions for his household. In another narration, the *Ḥadīth* stated that this Jew was among the Jews of Al-Madīnah.[1]

Allāh said,

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَـٰنَتَهُ﴾

﴿*then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).*﴾

Ibn Abi Ḥātim recorded, with a sound chain of narration, that Abu Sa'īd Al-Khudri said, "This *Āyah* abrogated what came before it (i.e. that which required recording the transaction and having witnesses present)."[2] Ash-Sha'bi said, "If you trust each other, then there is no harm if you do not write the loan or have witnesses present."[3] Allāh's statement,

﴿وَلْيَتَّقِ ٱللَّهَ رَبَّهُ﴾

﴿*And let him have Taqwā of Allāh*﴾ means, the debtor.

Imām Aḥmad and the *Sunan* recorded that Qatādah said that Al-Ḥasan said that Samurah said that the Messenger of Allāh ﷺ said,

[1] *Fatḥ Al-Bāri* 4:354, Muslim 3:1226.

[2] Ibn Abi Ḥātim 3:1202.

[3] Ibn Abi Ḥātim 3:1203.

«عَلَى الْيَدِ مَا أَخَذَتْ، حَتَّى تُؤَدِّيَهُ»

«*The hand (of the debtor) will carry the burden of what it took until it gives it back.*»[1]

Allāh's statement,

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ﴾

﴿*And conceal not the evidence*﴾ means, do not hide it or refuse to announce it. Ibn 'Abbās and other scholars said, "False testimony is one of the worst of the major sins, and such is the case with hiding the true testimony. This is why Allāh said,

﴿وَمَن يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ﴾

﴿*For he who hides it, surely, his heart is sinful*﴾.

As-Suddi commented, "Meaning he is a sinner in his heart."[2]

This is similar to Allāh's statement,

﴿وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ﴾

﴿*We shall not hide testimony of Allāh, for then indeed we should be of the sinful*﴾ [5:106].

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾﴾

﴿*O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do*﴾ [4:135]

and in this *Āyah* [2:283] He said,

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[1] Aḥmad 5:13, Abu Dāwud 3:822, *Tuḥfat Al-Aḥwadhi* 4:482, An-Nasā'ī in *Al-Kubrā* 3:411, Ibn Mājah 2:802.

[2] Aṭ-Ṭabari 6:100.

﴿وَلَا تَكْتُمُوا۟ ٱلشَّهَـٰدَةَ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

﴾And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do.﴿

﴿لِّلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾﴾

﴾284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is able to do all things.﴿

Would the Servants be Accountable for What They Conceal in Their Hearts?

Allāh states that His is the kingship of the heavens and earth and of what and whoever is on or between them, that He has perfect watch over them. No apparent matter or secret that the heart conceals is ever a secret to Him, however minor it is. Allāh also states that He will hold His servants accountable for what they do and what they conceal in their hearts. In similar statements, Allāh said,

﴿قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ وَيَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٩﴾﴾

﴾Say (O Muḥammad ﷺ): "Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is able to do all things﴿ [3:29], and,

﴿يَعْلَمُ ٱلسِّرَّ وَأَخْفَى﴾

﴾He knows the secret and that which is yet more hidden.﴿

There are many other *Āyāt* on this subject. In this *Āyah* [2:284], Allāh states that He has knowledge of what the hearts conceal, and consequently, He will hold the creation accountable for whatever is in their hearts. This is why when this *Āyah* was revealed, it was hard on the Companions, since out of their strong faith and conviction, they were afraid that

such reckoning would diminish their good deeds.

Imām Aḥmad recorded that Abu Hurayrah said, "When

﴿لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾﴾

﴾To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is able to do all things﴿

was revealed to the Messenger of Allāh ﷺ, it was very hard for the Companions of the Messenger ﷺ. The Companions came to the Messenger and fell to their knees saying, 'O Messenger of Allāh! We were asked to perform what we can bear of deeds: the prayer, the fast, *Jihād* and charity. However, this *Āyah* was revealed to you, and we cannot bear it.' The Messenger of Allāh ﷺ said,

«أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ»

«Do you want to repeat what the People of the Two Scriptures before you said, that is, 'We hear and we disobey?' Rather, say, 'We hear and we obey, and we seek Your forgiveness, O our Lord, and the Return is to You.»

When the people accepted this statement and their tongues recited it, Allāh sent down afterwards,

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾﴾

﴾The Messenger believes in what has been sent down to him from his Lord, and (so do)the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers" – and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."﴿

When they did that, Allāh abrogated the *Āyah* [2:284] and sent down the *Āyah*,

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

﴾*Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error."*﴿ until the end."[1]

Muslim recorded it with the wording; "When they did that, Allāh abrogated it [2:284] and sent down,

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴾

﴾*Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error".*﴿

Allāh said, 'I shall (accept your supplication),'

﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا﴾

﴾*"Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)"*﴿

Allāh said, 'I shall (accept your supplication),'

﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾

﴾*"Our Lord! Put not on us a burden greater than we have strength to bear."*﴿

Allāh said, 'I shall (accept your supplication),'

﴿وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾

﴾*"Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Supporter and Protector) and give us victory over the disbelieving people."*﴿

Allāh said, 'I shall.' "[2]

Imām Aḥmad recorded that Mujāhid said, "I saw Ibn 'Abbās and said to him, 'O Abu Abbas! I was with Ibn 'Umar, and he

[1] Aḥmad 2:412.

[2] Muslim 1:115.

read this *Āyah* and cried.' He asked, 'Which *Āyah*?' I said,

﴿وَإِن تُبْدُوا مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ﴾

'*﴿And whether you disclose what is in yourselves or conceal it.﴾*'

Ibn 'Abbās said, 'When this *Āyah* was revealed, it was very hard on the Companions of the Messenger of Allāh ﷺ and worried them tremendously. They said: O Messenger of Allāh! We know that we would be punished according to our statements and our actions, but as for what occurs in our hearts, we do not control what is in them.' The Messenger of Allāh ﷺ said,

«قُولُوا: سَمِعْنَا وَأَطَعْنَا»

«*Say, 'We hear and we obey.'*»

They said, 'We hear and we obey.' Thereafter, this *Āyah* abrogated the previous *Āyah*,

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ﴾

﴿The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh﴾, until,

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ﴾

﴿Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.﴾

Therefore, they were pardoned what happens in their hearts, and were held accountable only for their actions.'"[1]

The Group recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَالَمْ تَكَلَّمْ أَوْ تَعْمَلْ»

«*Allāh has pardoned my Ummah for what they say to themselves, as long as they do not utter it or act on it.*»[2]

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[1] Aḥmad 1:332.

[2] *Fatḥ Al-Bāri* 9:300, Muslim 1:117, Abu Dāwud 2:657, *Tuḥfat Al-Aḥwadhi* 4:361, An-Nasā'ī 6:156, Ibn Mājah 1:658.

The Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«قَالَ اللهُ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا عَشْرًا»

«Allāh said (to His angels), "If My servant intends to commit an evil deed, do not record it as such for him, and if he commits it, write it for him as one evil deed. If he intends to perform a good deed, but did not perform it, then write it for him as one good deed, and if he performs it, write it for him as ten good deeds."»[1]

﴿ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾﴾

﴾285. The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers" – and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."﴿

﴾286. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Patron, Supporter and Protector) and give us victory over the disbelieving people."﴿

[1] *Fatḥ Al-Bāri* 13:473, Muslim 1:117.

The *Hadīths* on the Virtue of These Two *Āyāt*, May Allāh Benefit Us by Them

Al-Bukhāri recorded that Abu Mas'ūd said that the Messenger of Allāh ﷺ said,

«مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ، كَفَتَاهُ»

«Whoever recites the last two Āyāt in Sūrat Al-Baqarah at night, they will suffice for him.»[1]

The rest of the six also recorded similar wording for this *Hadīth*.[2] The Two *Sahīhs* recorded this *Hadīth* using various chains of narration,[3] and Imām Ahmad also recorded it.[4]

Muslim recorded that 'Abdullāh said, "When the Messenger of Allāh ﷺ went on the *Isrā* journey, he ascended to the *Sidrat Al-Muntahā*[5] in the sixth heaven, where whatever ascends from the earth ends at, and whatever descends from above it ends at.

﴿إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ۝١٦﴾

﴾*When that covered the lote tree which did cover it!*﴿ [53:16] meaning, a mat made of gold.

The Messenger of Allāh ﷺ was then given three things: the five prayers, the last *Āyāt* in *Sūrat Al-Baqarah* and forgiveness for whoever did not associate anything or anyone with Allāh from his *Ummah*."[6]

Earlier we mentioned the *Hadīth* regarding the virtues of *Sūrat Al-Fatihah* from Ibn 'Abbās which stated, "While the Messenger of Allāh ﷺ was with Jibrīl, he heard a noise from above. Jibrīl lifted his sight to the sky and said, 'This is a door that was opened just now in heaven, and it was never opened before.' An angel came down through the door to the Prophet ﷺ and said, 'Receive the good news of two lights that you have

[1] *Fath Al-Bāri* 8:672.

[2] Muslim 1:555, Abu Dāwud 2:118, *Tuhfat Al-Ahwadhi* 8:188, An-Nasā'ī in *Al-Kubrā* 5:14, Ibn Mājah 1:435.

[3] *Fath Al-Bāri* 8:712, 7:369, Muslim 1:554.

[4] Ahmad 4:118.

[5] Lote-tree of the utmost boundary, beyond which none can pass.

[6] Muslim 1:157.

been given and which no Prophet before you was given: the Opener of the Book (*Al-Fatiḥah*) and the last *Āyāt* in *Sūrat Al-Baqarah*. You will not read a letter of them, but you will be granted its benefit.'" This *Ḥadīth* was collected by Muslim and An-Nasā'i,[1] and this is the wording collected by An-Nasā'ī.

The *Tafsīr* of the Last Two *Āyāt* of *Sūrat Al-Baqarah*

Allāh said,

﴿كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ﴾

﴾*Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers."*﴿

Therefore, each of the believers believes that Allāh is the One and Only and the Sustainer, there is no deity worthy of worship except Him and there is no Lord except Him. The believers also believe in all Allāh's Prophets and Messengers, in the Books that were revealed from heaven to the Messengers and Prophets, who are indeed the servants of Allāh. Further, the believers do not differentiate between any of the Prophets, such as, believing in some of them and rejecting others. Rather, all of Allāh's Prophets and Messengers are, to the believers, truthful, righteous, and they were each guided to the path of righteousness, even when some of them bring what abrogates the Law of some others by Allāh's leave. Later on, the Law of Muḥammad, the Final Prophet and Messenger from Allāh, abrogated all the laws of the Prophets before him. So the Last Hour will commence while Muḥammad's Law remains the only valid Law, and all the while a group of his *Ummah* will always be on the path of truth, apparent and dominant. Allāh's statement,

﴿وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا﴾

﴾*And they say, "We hear, and we obey"*﴿ means, we heard Your statement, O our Lord, comprehended and implemented it, and adhered to its implications.

﴿غُفْرَانَكَ رَبَّنَا﴾

﴾*(We seek) Your forgiveness, our Lord*﴿ contains a plea and

[1] Muslim 1:554, An-Nasā'ī in *Al-Kubrā* 5:12.

supplication for Allāh's forgiveness, mercy and kindness.

Allāh's statement,

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴾*Allāh burdens not a person beyond his scope*﴿ means, Allāh does not ask a soul what is beyond its ability. This only demonstrates Allāh's kindness, compassion and generosity towards His creation. This *Āyah* is the *Āyah* that abrogated the *Āyah* that worried the Companions, that is, Allāh's statement,

﴿وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ﴾

﴾*And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.*﴿

This indicates that although Allāh will question His servants and judge them, He will only punish for what one is able to protect himself from. As for what one cannot protect himself from, such as what one says to himself - or passing thoughts - they will not be punished for that. We should state here that to dislike the evil thoughts that cross one's mind is a part of faith. Allāh said next,

﴿لَهَا مَا كَسَبَتْ﴾

﴾*He gets reward for that which he has earned*﴿ of good,

﴿وَعَلَيْهَا مَا ٱكْتَسَبَتْ﴾

﴾*And he is punished for that which he has earned*﴿ of evil, that is, concerning the acts that one is responsible for.

Allāh then said, [mentioning what the believers said] while directing His servants to supplicate to Him, all the while promising them that He will answer their supplication:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾

﴾*"Our Lord! Push us not if we forget or fall into error,"*﴿

meaning, "If we forgot an obligation or fell into a prohibition, or made an error while ignorant of its ruling." We mentioned the *Ḥadīth* by Abu Hurayrah, that Muslim collected, wherein Allāh said, "I shall (accept your supplication)."[1] There is also the *Ḥadīth* by Ibn 'Abbās that Allāh said, "I did (accept your

[1] Muslim 1:115.

supplication)."[1]

﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا﴾

﴾Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians),﴿

means, "Even if we were able to perform them, do not require us to perform the difficult deeds as You required the previous nations before us, such as the burdens that were placed on them. You sent Your Prophet Muḥammad ﷺ, the Prophet of mercy, to abrogate these burdens through the Law that You revealed to him, the *Ḥanīfī* (Islāmic Monotheism), easy religion." Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said that Allāh said, "I shall (accept your supplication)."[2] Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said that Allāh said, "I did (accept your supplication)."[3] There is the *Ḥadīth* recorded through various chains of narration that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

«I was sent with the easy Ḥanīfiyyah way.»[4]

﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾

﴾Our Lord! Put not on us a burden greater than we have strength to bear﴿

of obligations, hardships and afflictions, do not make us bear what we cannot bear of this.

﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾

﴾Our Lord! Put not on us a burden greater than we have strength to bear.﴿

We mentioned that Allāh said, "I shall (accept your supplication)"[5] in one narration, and, "I did (accept your supplication)," in another narration.

[1] Muslim 1:116.

[2] Muslim 1:115.

[3] Muslim 1:116.

[4] Aḥmad 5:266, 6:116,233. These are references for similar wordings. The first is also recorded by Al-Ḥumaydi, see *Aṣ-Ṣaḥīḥah* 1829, 2924.

[5] Ibn Abi Ḥātim 3:1235.

﴿وَٱعْفُ عَنَّا﴾

﴾*Pardon us*﴿ meaning, between us and You regarding what You know of our shortcomings and errors.

﴿وَٱغْفِرْ لَنَا﴾

﴾*And grant us forgiveness* ﴿ concerning what is between us and Your servants. So do not expose our errors and evil deeds to them.

﴿وَٱرْحَمْنَآ﴾

﴾*Have mercy on us*﴿ in what will come thereafter. Therefore, do not allow us to fall into another error. They say that those who commit error need three things: Allāh's forgiveness for what is between Him and them, that He conceals these errors from His other servants, and thus does not expose them before the servants, and that He grants them immunity from further error." We mentioned before that Allāh answered these pleas, "I shall," in one narration and, "I did," in another narration.

﴿أَنتَ مَوْلَىٰنَا﴾

﴾*You are our Mawlā*﴿ meaning, You are our supporter and helper, our trust is in You, You are sought for each and every type of help and our total reliance is on You. There is no power or strength except from You.

﴿فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ﴾

﴾*And give us victory over the disbelieving people*﴿

those who rejected Your religion, denied Your Oneness, refused the Message of Your Prophet ﷺ, worshipped other than You and associated others in Your worship. Give us victory and make us prevail above them in this and the Hereafter. Allāh said, "I shall," in one narration, and, "I did," in the *Ḥadīth* that Muslim collected from Ibn 'Abbās.

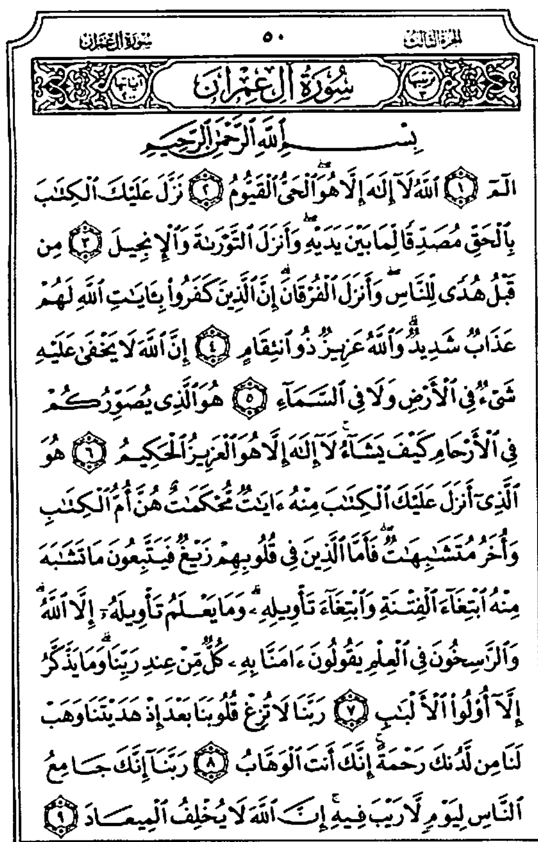
Further, Ibn Jarīr recorded that Abu Isḥāq said that whenever Mu'ādh would finish reciting this *Sūrah*,

﴿فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ﴾

﴾*And give us victory over the disbelieving people*﴿, he would say "*Āmīn.*"[1]

[1] Aṭ-Ṭabari 6:146.

The *Tafsīr* of *Sūrah Āl 'Imrān* (Chapter 3)



الجزء الثالث ٥٠ سورة آل عمران

سورة آل عمران

بسم الله الرحمن الرحيم

الم ﴿١﴾ الله لا إله إلا هو الحي القيوم ﴿٢﴾ نزل عليك الكتاب بالحق مصدقا لما بين يديه وأنزل التوراة والإنجيل ﴿٣﴾ من قبل هدى للناس وأنزل الفرقان إن الذين كفروا بآيات الله لهم عذاب شديد والله عزيز ذو انتقام ﴿٤﴾ إن الله لا يخفى عليه شيء في الأرض ولا في السماء ﴿٥﴾ هو الذي يصوركم في الأرحام كيف يشاء لا إله إلا هو العزيز الحكيم ﴿٦﴾ هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب وأخر متشابهات فأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله وما يعلم تأويله إلا الله والراسخون في العلم يقولون آمنا به كل من عند ربنا وما يذكر إلا أولوا الألباب ﴿٧﴾ ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب ﴿٨﴾ ربنا إنك جامع الناس ليوم لا ريب فيه إن الله لا يخلف الميعاد ﴿٩﴾

Sūrah Al 'Imrān was revealed in Al-Madīnah, as evident by the fact that the first eighty-three *Āyāt* in it relate to the delegation from Najrān that arrived in Al-Madīnah on the ninth year of *Hijrah* (632 CE). We will elaborate on this subject when we explain the *Āyah* about the *Mubāhalah* [3:61] in this *Sūrah*, Allāh willing. We should also state that we mentioned the virtues of *Sūrah Āl 'Imrān* along with the virtues of *Sūrat Al-Baqarah* in the beginning of the *Tafsīr* of *Sūrat Al-Baqarah*.

﴿بسم الله الرحمن الرحيم﴾

﴿الم ﴿١﴾ الله لا إله إلا هو الحي القيوم ﴿٢﴾ نزل عليك الكتاب بالحق مصدقا لما بين يديه وأنزل التوراة والإنجيل ﴿٣﴾ من قبل هدى للناس وأنزل الفرقان إن الذين كفروا بآيات الله لهم عذاب شديد والله عزيز ذو انتقام ﴿٤﴾﴾

﴾In the Name of Allāh, the Most Gracious, the Most Merciful﴿

﴾1. Alif-Lām-Mīm.﴿

﴾2. Allāh! None has the right to be worshipped but He, the

Ever Living, the One Who sustains and protects all that exists.﴿

﴾*3. It is He Who has sent down the Book to you with truth, confirming what came before it. And He sent down the Tawrāh and the Injīl,*﴿

﴾*4. Aforetime, as a guidance to mankind. And He sent down the criterion. Truly, those who disbelieve in the Āyāt of Allāh, for them there is a severe torment; and Allāh is All-Mighty, All-Able of Retribution.*﴿

We mentioned the *Ḥadīth* in the *Tafsīr* of *Āyat Al-Kursi* [2:255] that mentions that Allāh's Greatest Name is contained in these two *Āyāt*,

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

﴾*Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists*﴿ and,

﴿الٓمٓ ۝ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۝﴾

﴾*Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.*﴿

We also explained the *Tafsīr* of,

﴿الٓمٓ﴾

﴾*Alif-Lām-Mīm*﴿ in the beginning of *Sūrat Al-Baqarah*, and the meaning of,

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾

﴾*Allāh! Lā ilahā illa Huwa, Al-Ḥayyul-Qayyūm*﴿

in the *Tafsīr* of *Āyat Al-Kursi*. Allāh's statement,

﴿نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ﴾

﴾*It is He Who has sent down the Book to you with truth,*﴿

means, revealed the Qur'ān to you, O Muḥammad, in truth, meaning there is no doubt or suspicion that it is revealed from Allāh. Verily, Allāh revealed the Qur'ān with His knowledge, and the angels testify to this fact, Allāh is sufficient as a Witness. Allāh's statement,

﴿مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴾*Confirming what came before it*﴿ means, from the previous divinely revealed Books, sent to the servants and Prophets of Allāh. These Books testify to the truth of the Qur'ān, and the Qur'ān also testifies to the truth these Books contained, including the news and glad tidings of Muḥammad's prophethood and the revelation of the Glorious Qur'ān.

Allāh said,

﴿وَأَنزَلَ التَّوْرَاةَ﴾

﴾*And He sent down the Tawrāh*﴿ to Musa (Mūsā) son of 'Imrān,

﴿وَالْإِنجِيلَ﴾

﴾*And the Injīl*﴿, to 'Īsā, son of Mary,

﴿مِن قَبْلُ﴾

﴾*Aforetime*﴿ meaning, before the Qur'ān was revealed,

﴿هُدًى لِّلنَّاسِ﴾

﴾*As a guidance to mankind*﴿ in their time.

﴿وَأَنزَلَ الْفُرْقَانَ﴾

﴾*And He sent down the criterion*﴿

which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. This is because of the indications, signs, plain evidences and clear proofs that it contains, and because of its explanations, clarifications, etc.

Allāh's statement,

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ﴾

﴾*Truly, those who disbelieve in the Āyāt of Allāh*﴿

means they denied, refused and unjustly rejected them,

﴿لَهُمْ عَذَابٌ شَدِيدٌ﴾

﴾*For them there is a severe torment*﴿ on the Day of Resurrection,

﴿وَٱللَّهُ عَزِيزٌ﴾

﴾*And Allāh is All-Mighty*﴿ meaning, His grandeur is invincible and His sovereignty is infinite,

﴿ذُو ٱنتِقَامٍ﴾

﴾*All-Able of Retribution.*﴿ from those who reject His *Āyāt* and defy His honorable Messengers and great Prophets.

﴿إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ۝ هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝﴾

﴾*5. Truly, nothing is hidden from Allāh, in the earth or in the heaven.*﴿

﴾*6. He it is Who shapes you in the wombs as He wills. None has the right to be worshipped but He, the Almighty, the All-Wise.*﴿

Allāh states that He has perfect knowledge in the heavens and earth and that nothing in them is hidden from His watch.

﴿هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ﴾

﴾*He it is Who shapes you in the wombs as He wills.*﴿ meaning, He creates you in the wombs as He wills, whether male or female, handsome or otherwise, happy or miserable.

﴿لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴾*Lā ilāha illa Huwa (none has the right to be worshipped but He), the Almighty, the All-Wise.*﴿

meaning, He is the Creator and thus is the only deity worthy of worship, without partners, and His is the perfect might, wisdom and decision. This *Āyah* refers to the fact that 'Īsā, son of Mary, is a created servant, just as Allāh created the rest of mankind. Allāh created 'Īsā in the womb (of his mother) and shaped him as He willed. Therefore, how could 'Īsā be divine, as the Christians, may Allāh's curses descend on them, claim? 'Īsā was created in the womb and his creation changed from stage to stage, just as Allāh said,

﴿يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ﴾

﴾*He creates you in the wombs of your mothers, creation after*

creation in three veils of darkness.﴾ [39:6].

﴿هُوَ الَّذِى أَنزَلَ عَلَيْكَ الْكِتَـبَ مِنْهُ ءَايَـتٌ مُّحْكَمَـتٌ هُنَّ أُمُّ الْكِتَـبِ وَأُخَرُ مُتَشَـبِهَـتٌ فَأَمَّا الَّذِينَ فى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـبَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللَّهُ وَالرَسِخُونَ فِى الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ الأَلْبَـبِ ﴿٧﴾ رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَآ إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لاَّ رَيْبَ فِيهِ إِنَّ اللَّهَ لاَ يُخْلِفُ الْمِيعَادَ ﴿٩﴾﴾

﴾*7. It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking Al-Fitnah, and seeking its Ta'wīl, but none knows its Ta'wīl except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; all of it is from our Lord." And none receive admonition except men of understanding.*﴾

﴾*8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."*﴾

﴾*9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise."*﴾

The *Mutashābihāt* and *Muḥkamāt Āyāt*

Allāh states that in the Qur'ān, there are *Āyāt* that are *Muḥkamāt*, entirely clear and plain, and these are the foundations of the Book which are plain for everyone. And there are *Āyāt* in the Qur'ān that are *Mutashābihāt* not entirely clear for many, or some people. So those who refer to the *Muḥkam Āyāt* to understand the *Mutashābih Āyāt*, will have acquired the correct guidance, and vice versa. This is why Allāh said,

﴿هُنَّ أُمُّ الْكِتَـبِ﴾

﴾*They are the foundations of the Book*﴾, meaning, they are the basis of the Qur'ān, and should be referred to for clarification, when warranted,

﴿وَأُخَرُ مُتَشَـٰبِهَـٰتٌ﴾

﴾*And others not entirely clear*﴿ as they have several meanings, some that agree with the *Muḥkam* and some that carry other literal indications, although these meaning might not be desired.

The *Muḥkamāt* are the *Āyāt* that explain the abrogating rulings, the allowed, prohibited, laws, limits, obligations and rulings that should be believed in and implemented. As for the *Mutashābihāt Āyāt*, they include the abrogated *Āyāt*, parables, oaths, and what should be believed in, but not implemented.

Muḥammad bin Isḥāq bin Yasār commented on,

﴿مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ﴾

﴾*In it are verses that are entirely clear*﴿ as "Containing proof of the Lord, immunity for the servants and a refutation of opponents and of falsehood. They cannot be changed or altered from what they were meant for." He also said, "As for the unclear *Āyāt*, they can (but must not) be altered and changed, and this is a test from Allāh to the servants, just as He tested them with the allowed and prohibited things. So these *Āyāt* must not be altered to imply a false meaning or be distorted from the truth."

Therefore, Allāh said,

﴿فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ﴾

﴾*So as for those in whose hearts there is a deviation*﴿ meaning, those who are misguided and deviate from truth to falsehood,

﴿فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ﴾

﴾*they follow that which is not entirely clear thereof*﴿ meaning, they refer to the *Mutashābih*, because they are able to alter its meanings to conform with their false interpretation since the wordings of the *Mutashābihāt* encompass such a wide area of meanings. As for the *Muḥkam Āyāt*, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people. This is why Allāh said,

﴿ٱبْتِغَآءَ ٱلْفِتْنَةِ﴾

﴾*seeking Al-Fitnah*﴿ meaning, they seek to misguide their following by pretending to prove their innovation by relying on

the Qur'ān – the *Mutashābih* of it – but, this is proof against and not for them. For instance, Christians might claim that ['Īsā is divine because] the Qur'ān states that he is *Rūḥullāh* and His Word, which He gave to Mary, all the while ignoring Allāh's statements,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

﴾*He ['Īsā] was not more than a servant. We granted Our favor to him.*﴿ [43:59], and,

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾﴾

﴾*Verily, the likeness of 'Īsā before Allāh is the likeness of Ādam. He created him from dust, then (He) said to him: "Be!" and he was.*﴿ [3:59].

There are other *Āyāt* that clearly assert that 'Īsā is but one of Allāh's creatures and that he is the servant and Messenger of Allāh, among other Messengers.

Allāh's statement,

﴿وَٱبْتِغَآءَ تَأْوِيلِهِۦ﴾

﴾*And seeking for its Ta'wīl,*﴿ to alter them as they desire. Imām Aḥmad recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ recited,

﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾

﴾*It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear,*﴿, until,

﴿أُوْلُواْ ٱلْأَلْبَٰبِ﴾

﴾*Men of understanding*﴿ and he said,

«فَإِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَى اللهُ، فَاحْذَرُوهُمْ»

«*When you see those who argue in it (using the Mutashābihāt), then they are those whom Allāh meant. Therefore, beware of them.*»"[1]

Al-Bukhāri recorded a similar *Ḥadīth* in the *Tafsīr* of this

[1] Aḥmad 6:48.

Āyah [3:7], as did Muslim in the book of *Qadar* (the Divine Will) in his *Ṣaḥīḥ*, and Abu Dāwud in the *Sunnah* section of his *Sunan*, from 'Ā'ishah; "The Messenger of Allāh ﷺ recited this *Āyah*,

﴿هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ﴾

﴾*It is He Who has sent down to you the Book. In it are verses that are entirely clear,*﴿ until,

﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

﴾*And none receive admonition except men of understanding.*﴿

He then said,

«فَإِذَا رَأَيْتِ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَّى اللهُ، فَاحْذَرُوهُمْ»

«*When you see those who follow what is not so clear of the Qur'ān, then they are those whom Allāh described, so beware of them.*»"[1]

This is the wording recorded by Al-Bukhāri.

Only Allāh Knows the True *Ta'wīl* (Interpretation) of the *Mutashābihāt*

Allāh said,

﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾

﴾*But none knows its Ta'wīl except Allāh.*﴿

Similarly, as preceded in what has been reported from Ibn 'Abbās, "*Tafsīr* is of four types: *Tafsīr* that the Arabs know in their language; *Tafsīr* that no one is excused of being ignorant of; *Tafsir* that the scholars know; and *Tafsīr* that only Allāh knows."[2] Scholars of Qur'ān recitation have different opinions about pausing at Allāh's Name in this *Āyah*. This stop was reported from 'Ā'ishah, 'Urwah, Abu Ash-Sha'thā' and Abu Nahīk.

Some pause after reciting,

﴿وَالرَّاسِخُونَ فِي الْعِلْمِ﴾

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[1] *Fatḥ Al-Bāri* 8:57, Muslim 4:2053, Abu Dāwud 5:6.

[2] At-Ṭabari 1:75. This report is from a disconnected chain of narrators.

﴾*And those who are firmly grounded in knowledge*﴿

saying that the Qur'ān does not address the people with what they cannot understand. Ibn Abi Najīḥ said that Mujāhid said that Ibn 'Abbās said, "I am among those who are firmly grounded in its *Ta'wīl* interpretation."[1] The Messenger of Allāh ﷺ supplicated for the benefit of Ibn 'Abbās,

«اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمْهُ التَّأْوِيلَ»

«*O Allāh! Bestow on him knowledge in the religion and teach him the Ta'wīl (interpretation).*»[2]

Ta'wīl has two meanings in the Qur'ān, the true reality of things, and what they will turn out to be. For instance, Allāh said,

﴿وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ مِن قَبْلُ﴾

﴾*And he said: "O my father! This is the Ta'wīl of my dream aforetime!".*﴿ [12:100], and,

﴿هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ يَوْمَ يَأْتِى تَأْوِيلُهُۥ﴾

﴾*Await they just for it's Ta'wīl? On the Day (Day of Resurrection) it's Ta'wīl is finally fulfillled.*﴿(7:53)

refers to the true reality of Resurrection that they were told about. If this is the meaning desired in the *Āyah* above [3:7], then pausing after reciting Allāh's Name is warranted, because only Allāh knows the true reality of things. In this case, Allāh's statement,

﴿وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ﴾

﴾*And those who are firmly grounded in knowledge*﴿

is connected to His statement,

﴿يَقُولُونَ ءَامَنَّا بِهِۦ﴾

﴾*say: "We believe in it"*﴿ If the word *Ta'wīl* means the second

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[1] Aṭ-Ṭabari 6:203. Editor's note; This report is not authentic, and its meaning contradicts the authentic narration from him that he recited the *Āyah;* "None knows its interpretation except Allāh, and the firmly grounded [*Yaqūl*] say." This is recorded by Aṭ-Ṭabari 6:203, and its chain of narrators meets the criteria of Al-Bukhari.

[2] *Fatḥ Al-Bāri* 1:205.

meaning, that is, explaining and describing, such as what Allāh said,

﴿نَبِّئْنَا بِتَأْوِيلِهِۦ﴾

﴿(They said): "Inform us of the Ta'wīl of this"﴾
meaning its explanation, then pausing after reciting,

﴿وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ﴾

﴿And those who are firmly grounded in knowledge﴾
is warranted. This is because the scholars have general knowledge in, and understand what they were addressed with, even though they do not have knowledge of the true reality of things. Therefore, Allāh's statement,

﴿يَقُولُونَ ءَامَنَّا بِهِۦ﴾

﴿say: "We believe in it"﴾ describes the conduct of the scholars. Similarly, Allāh said,

﴿وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾﴾

﴿And your Lord comes, and the angels, in rows.﴾ [89:22]
means, your Lord will come, and the angels will come in rows.

Allāh's statement that the knowledgeable people proclaim,

﴿يَقُولُونَ ءَامَنَّا بِهِۦ﴾

﴿We believe in it﴾ means, they believe in the *Mutashābih*.

﴿كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

﴿all of it is from our Lord﴾ meaning, both the *Muḥkam* and the *Mutashābih* are true and authentic, and each one of them testifies to the truth of the other. This is because they both are from Allāh and nothing that comes from Allāh is ever met by contradiction or discrepancy. Allāh said,

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾﴾

﴿Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely have found therein many a contradiction.﴾ [4:82].

Allāh said in his *Āyah* [3:7],

﴿وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾

﴾And none receive admonition except men of understanding.﴿

meaning, those who have good minds and sound comprehension, understand, contemplate and comprehend the meaning in the correct manner. Further, Ibn Al-Mundhir recorded in his *Tafsīr* that Nafi' bin Yazīd said, "Those firmly grounded in knowledge are those who are modest for Allāh's sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them."

Allāh said that they supplicate to their Lord,

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾

﴾Our Lord! Let not our hearts deviate (from the truth) after You have guided us.﴿

meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do not make us like those who have wickedness in their hearts, those who follow the *Mutashābih* in the Qur'ān. Rather, make us remain firmly on Your straight path and true religion."

﴿وَهَبْ لَنَا مِن لَّدُنكَ﴾

﴾And grant us from Ladunka﴿ meaning, from You,

﴿رَحْمَةً﴾

﴾Mercy﴿ with which You make our hearts firm, and increase in our Faith and certainty,

﴿إِنَّكَ أَنتَ الْوَهَّابُ﴾

﴾Truly, You are the Bestower﴿

Ibn Abi Ḥātim and Ibn Jarīr recorded that Umm Salamah said that the Prophet ﷺ used to supplicate,

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

«O You Who changes the hearts, make my heart firm on Your religion.»

He then recited,

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ ۝﴾

﴾"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly,

You are the Bestower."﴾[1]

The *Āyah* continues,

﴿رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ﴾

﴾*"Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt"*﴿

meaning, they say in their supplication: O our Lord! You will gather Your creation on the Day of Return, judge between them and decide over what they disputed about. Thereafter, You will reward or punish each according to the deeds they did in this life.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَـٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَـٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾ قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَـٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَـٰرِ ﴿١٣﴾ زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَـٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَـٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ ۞ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَـٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ﴿١٠﴾ كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَـٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿١١﴾﴾

﴾*10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.*﴿

﴾*11. Like the behavior of the people of Fir'awn and those before them; they belied Our Āyāt. So Allāh punished them for their sins. And Allāh is severe in punishment.*﴿

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[1] Ibn Abi Ḥātim 2:84, Aṭ-Ṭabari 6:213.

On the Day of Resurrection, No Wealth or Offspring Shall Avail

Allāh states that the disbelievers shall be fuel for the Fire,

﴿يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾﴾

﴾*The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).*﴿ [40:52].

Further, what they were granted in this life of wealth and offspring shall not avail them with Allāh, or save them from His punishment and severe torment. Similarly, Allāh said,

﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾﴾

﴾*So let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.*﴿ [9:55], and,

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ﴿١٩٦﴾ مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾﴾

﴾*Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.*﴿ [3:196, 197].

Allāh said in this *Āyah* [3:10],

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟﴾

﴾*Verily, those who disbelieve*﴿ meaning, disbelieved in Allāh's *Āyāt*, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

﴿لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ﴾

﴾*Neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.*﴿

meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allāh said,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ﴾

﴾Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell!﴿ [21:98].

Allāh said next,

﴿كَدَأْبِ ءَالِ فِرْعَوْنَ﴾

﴾Like the Da'b of the people of Fira'wn.﴿ Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that the *Āyah* means, "Like the behavior of the people of Fir'awn."[1] This is the same *Tafsīr* of 'Ikrimah, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk, and others. Other scholars said that the *Āyah* means, "Like the practice, conduct, likeness of the people of Fir'awn."[2] These meanings are all plausible, for the *Da'b* means practice, behavior, tradition and habit. The *Āyah* indicates that the disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir'awn and the previous nations met, those who rejected the Messengers, the *Āyāt*, and proofs of Allāh that they were sent with.

﴿وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ﴾

﴾And Allāh is severe in punishment.﴿ meaning, His punishment is severe and His torment is painful. None can escape Allāh's grasp, nor does anything escape His knowledge. Allāh does what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

﴿قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ ٱلْمِهَادُ ۝١٢ قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ۝١٣﴾

﴾12. Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."﴿

[1] Aṭ-Ṭabari 6:224.

[2] Ibn Abi Ḥātim 2:92.

﴾13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allāh, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allāh supports with His aid whom He wills. Verily, in this is a lesson for those who understand.﴿

Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr

Allāh commanded the Prophet Muḥammad ﷺ to proclaim to the disbelievers,

﴿سَتُغْلَبُونَ﴾

﴾*You will be defeated*﴿ in this life,

﴿وَتُحْشَرُونَ﴾

﴾*And gathered together*﴿ on the Day of Resurrection,

﴿إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ﴾

﴾*to Hell, and worst indeed is that place of rest*﴿

Muḥammad bin Isḥāq bin Yasār recorded that 'Āṣim bin 'Umar bin Qatādah said that when the Messenger of Allāh ﷺ gained victory in the battle of Badr and went back to Al-Madīnah, he gathered the Jews in the marketplace of Bani *Qaynuqā'*.

Therefore, Allāh said,

﴿قَدْ كَانَ لَكُمْ ءَايَةٌ﴾

﴾*There has already been a sign for you*﴿ meaning, O Jews, who said what you said! You have an *Āyah*, meaning proof, that Allāh will make His religion prevail, award victory to His Messenger, make His Word apparent and His religion the highest.

﴿فِي فِئَتَيْنِ﴾

﴾*In the two armies*﴿ meaning, two camps,

﴿الْتَقَتَا﴾

﴾*that met*﴿ in combat (in Badr),

﴿فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ﴾

﴾*One was fighting in the Cause of Allāh*﴿ the Muslims,

﴾وَأُخْرَىٰ كَافِرَةٌ﴿

﴾*And as for the other, in disbelief*﴿ meaning, the idolators of Quraysh at Badr. Allāh's statement,

﴾يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ﴿

﴾*They saw them with their own eyes twice their number* ﴿ means, the idolators thought that the Muslims were twice as many as they were, for Allāh made this illusion a factor in the victory that Islām had over them.

It was said that the meaning of Allāh's statement,

﴾يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ﴿

﴾*They saw them with their own eyes twice their number*﴿ is that the Muslims saw twice as many idolators as they were, yet Allāh gave them victory over the disbelievers. 'Abdullāh bin Mas'ūd said, "When we looked at the disbelievers' forces, we found that they were twice as many as we were. When we looked at them again, we thought they did not have one man more than we had. So Allāh's statement,

﴾وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ﴿

﴾*And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes.*﴿ [8:44]".[1]

When the two camps saw each other, the Muslims thought that the idolators were twice as many as they were, so that they would trust in Allāh and seek His help. The idolators thought that the believers were twice as many as they were, so that they would feel fear, horror, fright and despair. When the two camps stood in lines and met in battle, Allāh made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

﴾لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا﴿

﴾*so that Allāh might accomplish a matter already ordained.*﴿ [8:42]

[1] Aṭ-Ṭabari 6:234.

meaning, so that the truth and falsehood are distinguishable, and thus the word of faith prevails over disbelief and deviation, so that the believers prevail and the disbelievers are humiliated. In a similar statement, Allāh said;

﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ﴾

﴾*And Allāh has already made you victorious at Badr, when you were a weak little force*﴿ [3:123]. In this *Āyah* [3:13] Allāh said,

﴿وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ﴾

﴾*And Allāh supports with His victory whom He wills. Verily, in this is a lesson for those who understand.*﴿

meaning, this should be an example for those who have intelligence and sound comprehension. They should contemplate about Allāh's wisdom, decisions and decree, that He gives victory to His believing servants in this life and on the Day the witnesses stand up to testify.

﴿زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ۝ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ۝﴾

﴾*14. Beautified for men is the love of things they covet; women, children, Qanāṭīr Al-Muqanṭarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land. This is the pleasure of the present world's life; but Allāh has the excellent return with Him.*﴿

﴾*15. Say: "Shall I inform you of things far better than those? For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwājun Muṭahharatun (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the servants."*﴿

The True Value of This Earthly Life

Allāh mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting. For instance, the *Ṣaḥīḥ* recorded that the Messenger ﷺ said,

«مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ»

«*I did not leave behind me a test more tempting to men than women.*»[1]

When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so. There are many *Ḥadīths* that encourage getting married, such as,

«وَإِنَّ خَيْرَ هٰذِهِ الْأُمَّةِ مَنْ كَانَ أَكْثَرَهَا نِسَاءً»

«*Verily, the best members of this Ummah are those who have the most wives*»[2] He ﷺ also said,

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ»

«*This life is a delight, and the best of its delight is a righteous wife*»[3]

The Prophet ﷺ said in another *Ḥadīth*,

«حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

«*I was made to like women and perfume, and the comfort of my eye is the prayer.*»[4]

'Ā'ishah, may Allāh be pleased with her, said, "Nothing was more beloved to the Messenger of Allāh ﷺ than women, except horses," and in another narration, "...than horses except women."[5]

The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the

[1] *Fatḥ Al-Bāri* 9:41.

[2] *Fatḥ Al-Bāri* 9:15. That is, a maximum of four at the same time.

[3] Muslim 2:1090.

[4] An-Nasā'ī in *Al-Kubrā* 5:280.

[5] An-Nasā'ī 6:217, 7:61.

Ummah of Muḥammad ﷺ with those who worship Allāh alone without partners, then it is encouraged and praised. A *Ḥadīth* states,

«تَزَوَّجُوا الْوَدُودَ الْوَلُودَ، فَإِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ يَوْمَ الْقِيَامَةِ»

«*Marry the Wadūd (kind) and Walūd (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.*»[1]

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion.

Scholars of *Tafsīr* have conflicting opinions about the amount of the *Qinṭār*, all of which indicate that the *Qinṭār* is a large amount of money, as Aḍ-Ḍaḥḥāk and other scholars said.[2] Abu Hurayrah said "The *Qinṭar* is twelve thousand *Uwqiyah*, each *Uwqiyah* is better than what is between the heavens and earth." [This was recorded by Ibn Jarīr [3]].

The desire to have horses can be one of three types. Sometimes, owners of horses collect them to be used in the cause of Allāh, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action. Another type collects horses to boast, and out of enmity to the people of Islām, and this type earns a burden for his behavior. Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allāh's right due on their horses. This is why in this case, these horses provide a shield of sufficiency for their owner, as evident by a *Ḥadīth* that we will mention, Allāh willing, when we explain Allāh's statement,

﴿وَأَعِدُّوا لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ﴾

﴾*And make ready against them all you can of power, including steeds of war.*﴿ [8:60].

[1] Abu Dāwud, An-Nasā'i, and Ibn Ḥibbān 6:134.

[2] Aṭ-Ṭabari 6:250.

[3] Aṭ-Ṭabari 6:244.

As for the *Musawwamah* horses, Ibn 'Abbās said that they are the branded, beautiful horses.[1] This is the same explanation of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Abdur-Raḥmān bin 'Abdullāh bin Abzā, As-Suddi, Ar-Rabī' bin Anas and Abu Sinān and others.[2] Makḥūl said the *Musawwamah* refers to the horse with a white spotted faced, and the horse with white feet.[3] Imām Aḥmad recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«لَيْسَ مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤْذَنُ لَهُ مَعَ كُلِّ فَجْرٍ يَدْعُو بِدَعْوَتَيْنِ يَقُولُ: اللَّهُمَّ إِنَّكَ خَوَّلْتَنِي مِنْ بَنِي آدَمَ، فَاجْعَلْنِي مِنْ أَحَبِّ مَالِهِ وَأَهْلِهِ إِلَيْهِ - أَوْ أَحَبَّ أَهْلِهِ وَمَالِهِ إِلَيْهِ-»

«*Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, 'O Allāh! You made me subservient to the son of Ādam. Therefore, make me among the dearest of his wealth and household to him, or, ...make me the dearest of his household and wealth to him.*»[4]

Allāh's statement,

﴿وَٱلْأَنْعَـٰمِ﴾

﴾*Cattle*﴿ means, camels, cows and sheep.

﴿وَٱلْحَرْثِ﴾

﴾*And fertile land*﴿ meaning, the land that is used to farm and grow plants.

Allāh then said,

﴿ذَٰلِكَ مَتَـٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾*This is the pleasure of the present world's life*﴿

meaning, these are the delights of this life and its short lived joys,

﴿وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ﴾

[1] Aṭ-Ṭabari 6:252.

[2] Ibn Abi Ḥātim 2:123-125.

[3] Ibn Abi Ḥātim 2:127.

[4] Aḥmad 5:170.

﴾*But Allāh has the excellent return with Him*﴿

meaning, the best destination and reward.

The Reward of the Those Who Have *Taqwā* is Better Than All Joys of This World

This is why Allāh said,

﴿قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ﴾

﴾*Say: "Shall I inform you of things far better than those?"*﴿

This *Āyah* means, "Say, O Muḥammad, to the people, 'Should I tell you about what is better than the delights and joys of this life that will soon perish?' " Allāh informed them of what is better when He said,

﴿لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

﴾*For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow*﴿

meaning, rivers run throughout it. These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined,

﴿خَالِدِينَ فِيهَا﴾

﴾*Therein (is their) eternal (home)*﴿ meaning, they shall remain in it forever and ever and will not want to be removed from it.

﴿وَأَزْوَاجٌ مُّطَهَّرَةٌ﴾

﴾*And Azwājun Muṭahharatun (purified mates or wives)*﴿

meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.

﴿وَرِضْوَانٌ مِّنَ اللَّهِ﴾

﴾*And Allāh will be pleased with them*﴿ meaning, Allāh's pleasure will descend on them and He shall never be angry with them after that. This is why Allāh said in in *Sūrah Barā'ah*,

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

﴾*But the pleasure of Allāh is greater*﴿ [9:72], meaning, greater than the eternal delight that He has granted them. Allāh then said,

الجزء الثالث ٥٢ سورة آل عمران

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا
عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ
اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الدِّينَ عِندَ
اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن
بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَن يَكْفُرْ بِآيَاتِ
اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ
وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُل لِّلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوا وَّإِن تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾ إِنَّ الَّذِينَ يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُم
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٢٢﴾

﴿وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

﴿*And Allāh is All-Seer of the (His) servants*﴾

and, He gives each provisions according to what they deserve.

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾﴾

﴿*16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."*﴾ ﴿*17. (They are) the patient, the true believers, and obedient with sincere devotion in worship to Allāh. Those who spend [in good] and those who pray and beg Allāh's pardon in the last hours of the night.*﴾

The Supplication and Description of *Al-Muttaqīn*

Allāh describes the *Muttaqīn*, His pious servants, whom He promised tremendous rewards,

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا﴾

﴿*Those who say: "Our Lord! We have indeed believed"*﴾

in You, Your Book and Your Messenger.

﴿فَاغْفِرْ لَنَا ذُنُوبَنَا﴾

﴿*so forgive us our sins*﴾ because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and

shortcomings, with Your bounty and mercy,

﴿وَقِنَا عَذَابَ ٱلنَّارِ﴾

﴾and save us from the punishment of the Fire.﴿

Allāh then said,

﴿ٱلصَّٰبِرِينَ﴾

﴾(They are) those who are patient﴿

while performing acts of obedience and abandoning the prohibitions.

﴿وَٱلصَّٰدِقِينَ﴾

﴾those who are true﴿ concerning their proclamation of faith, by performing the difficult deeds.

﴿وَٱلْقَٰنِتِينَ﴾

﴾and obedient﴿ meaning, they submit and obey Allāh,

﴿وَٱلْمُنفِقِينَ﴾

﴾those who spend﴿ from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

﴿وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ﴾

﴾and those who pray and beg Allāh's pardon in the last hours of the night﴿

and this testifies to the virtue of seeking Allāh's forgiveness in the latter part of the night. It was reported that when Ya'qūb said to his children,

﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٓ﴾

﴾I will ask my Lord for forgiveness for you﴿ [12:98] he waited until the latter part of the night to say his supplication.

Furthermore, the Two *Ṣaḥīḥs*, the *Musnad* and *Sunan* collections recorded through several Companions that the Messenger of Allāh ﷺ said,

«يَنْزِلُ اللهُ تَبَارَكَ وَتَعَالَىٰ فِي كُلِّ لَيْلَةٍ إِلَىٰ سَمَاءِ الدُّنْيَا حِينَ يَبْقَىٰ ثُلُثُ اللَّيْلِ الْآخِرُ، فَيَقُولُ: هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ؟ هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟»

«*Every night, when the last third of it remains, our Lord, the Blessed, the Superior, descends to the lowest heaven saying, "Is there anyone to ask Me, so that I may grant him his request? Is there anyone to invoke Me, so that I may respond to his invocation? Is there anyone seeking My forgiveness, so that I may forgive him?"*»[1]

The Two *Ṣaḥīḥs* recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ performed *Witr* during the first part, the middle and latter parts of the night. Then, later (in his life), he would perform it (only) during the latter part."[2] 'Abdullāh bin 'Umar used to pray during the night and would ask, "O Nāfi'! Is it the latter part of the night yet?" and if Nāfi' said, "Yes," Ibn 'Umar would start supplicating to Allāh and seeking His forgiveness until dawn. This *Ḥadīth* was collected by Ibn Abi Ḥātim.[3]

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١٨ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١٩ فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّۦنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ٢٠﴾

﴾*18. Allāh bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also bear witness to this); (He always) maintains His creation in justice. None has the right to be worshipped but He, the Almighty, the All-Wise.*﴿

﴾*19. Truly, the religion with Allāh is Islām. Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them. And whoever disbelieves in the Āyāt of Allāh, then surely, Allāh is Swift in reckoning.*﴿

﴾*20. So if they dispute with you say: "I have submitted myself*

[1] *Fatḥ Al-Bāri* 11:133, Muslim 1:521, Abu Dāwud 2:77, *Tuḥfat Al-Aḥwadhi* 9:471, An-Nasā'ī in *Al-Kubrā* 6:123, Ibn Mājah 1:435. Aḥmad 2:487.

[2] *Fatḥ Al-Bāri* 2:564, Muslim 1:512.

[3] Ibn Abi Ḥātim 2:145.

to Allāh, and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh sees the servants.﴾

The Testimony of *Tawhīd*

Allāh bears witness, and verily, Allāh is sufficient as a Witness, and He is the Most Truthful and Just Witness there is; His statement is the absolute truth,

﴿أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴾*that Lā ilāha illa Huwa*﴿ meaning, He Alone is the Lord and God of all creation; everyone and everything are His servants, creation and in need of Him. Allāh is the Most Rich, Free from needing anyone or anything. Allāh said in another *Āyah*,

﴿لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ﴾

﴾*But Allāh bears witness to that which He has sent down (the Qur'ān) unto you (O Muhammad ﷺ)*﴿ [4:166].

Allāh then mentioned the testimony of His angels and those who have knowledge after he mentioned His own testimony,

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ﴾

﴾*Allāh bears witness that none has the right to be worshipped but He), and the angels, and those having knowledge (also bear witness to this)*﴿.

This *Āyah* emphasizes the great virtue of those who have knowledge.

﴿قَآئِمًۢا بِٱلْقِسْطِ﴾

﴾*(He) maintains His creation in justice*﴿ in all that He does,

﴿لَآ إِلَٰهَ إِلَّا هُوَ﴾

﴾*None has the right to be worshipped but He*﴿

thus emphasizing this fact,

﴿ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

﴾*the Almighty, the All-Wise.*﴿ the Mighty that does not submit to weakness due to His might and greatness, the Wise in all His statements, actions, legislation and decrees.

The Religion with Allāh is Islām

Allāh said,

﴿إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ﴾

﴾*Truly, the religion with Allāh is Islām.*﴿ Allāh states that there is no religion accepted with Him from any person, except Islām. Islām includes obeying all of the Messengers until Muḥammad ﷺ who finalized their commission, thus closing all paths to Allāh except through Muḥammad ﷺ. Therefore, after Allāh sent Muḥammad ﷺ, whoever meets Allāh following a path other than Muḥammad's, it will not be accepted of him. In another *Āyah*, Allāh said,

﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾

> ﴾*And whoever seeks a religion other than Islām, it will never be accepted of him*﴿ [3:85].

In this *Āyah* [3:19], Allāh said, asserting that the only religion accepted with Him is Islām,

﴿إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ﴾

﴾*Truly, the religion with Allāh is Islām.*﴿

Allāh then states that those who were given the Scripture beforehand divided in the religion after Allāh sent the Messengers and revealed the Books to them providing them the necessary proofs to not do so. Allāh said,

﴿وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ﴾

> ﴾*Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.*﴿

meaning, some of them wronged others. Therefore, they differed over the truth, out of envy, hatred and enmity for each other. This hatred made some of them defy those whom they hated even if they were correct. Allāh then said,

﴿وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ﴾

﴾And whoever disbelieves in the Āyāt of Allāh﴿

meaning, whoever rejects what Allāh sent down in His Book,

﴾فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ﴿

﴾then surely, Allāh is Swift in reckoning.﴿

Allāh will punish him for his rejection, reckon him for his denial, and torment him for defying His Book. Thereafter, Allāh said.

﴾فَإِنْ حَآجُّوكَ﴿

﴾So if they dispute with you (Muḥammad ﷺ)﴿

so if they argue with you about *Tawḥid*,

﴾فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ﴿

﴾Say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me"﴿

meaning, Say, 'I have made my worship sincere for Allāh Alone without partners, rivals, offspring or companion,

﴾وَمَنِ ٱتَّبَعَنِ﴿

﴾and those who follow me﴿ who followed my religion and embraced my creed.' In another *Āyah*, Allāh said,

﴾قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى﴿

﴾Say (O Muḥammad ﷺ): "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me..."﴿ [12:108].

Islām is the Religion of Mankind and the Prophet ﷺ Was Sent to all Mankind

Allāh commanded His servant and Messenger, Muḥammad ﷺ, to call the People of the Two Scriptures and the unlettered idolators to his religion, way, Law and all that Allāh sent him with. Allāh said,

﴾وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّۦنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ﴿

﴾And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do

you (also) submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.﴾

meaning, their reckoning is with Allāh and their return and final destination is to Him. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this. This is why Allāh said,

﴿وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ﴾

﴾*And Allāh sees the servants.*﴿

for He has perfect knowledge of who deserves to be guided and who does not deserve to be guided. Verily,

﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾﴾

﴾*He cannot be questioned for what He does, while they will be questioned.*﴿ [21:23]

because of His perfect wisdom and mercy. This and similar *Āyāt* are clear proofs that the Message of Muḥammad ﷺ is universal to all creation, as it is well established in the religion, according to the various texts of the Book and *Sunnah*. For instance, Allāh said,

﴿قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴾*Say (O Muḥammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh."*﴿ [7:158], and,

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَـٰلَمِينَ نَذِيرًا ﴿١﴾﴾

﴾*Blessed be He Who sent down the criterion to His servant that he may be a warner to the 'Ālamīn (mankind and Jinn).*﴿ [25:1].

The Two *Ṣaḥīḥs* and other collections of *Ḥadīth* recorded that the Prophet ﷺ sent letters to the kings of the earth during his time and to different peoples, Arabs and non-Arabs, People of the Book and the unlettered, just as Allāh had commanded him.[1] 'Abdur-Razzāq recorded that Ma'mar said, that

[1] *Fatḥ Al-Bārī* 1:42, Muslim 4:1993.

Hammām said that Abu Hurayrah said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ: يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، وَمَاتَ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَهْلِ النَّارِ»

«By He in Whose Hand is my soul! No member of this Ummah, no Jew or Christian, hears of me but dies without believing in what I was sent with, but will be among the people of the Fire.» Muslim recorded this *Hadīth.*[1]

The Prophet ﷺ said,

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«I was sent to the red and black.»[2] and,

«كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«A Prophet used to be sent to his people, but I was sent to all mankind.»[3]

﴿إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ۝٢١ أُو۟لَـٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَـٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَمَا لَهُم مِّن نَّـٰصِرِينَ ۝٢٢﴾

﴿21. Verily, those who disbelieve in the Āyāt of Allāh and kill the Prophets without right, and kill those men who order just dealings, then announce to them a painful torment.﴾

﴿22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.﴾

Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People

This *Āyah* chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allāh's *Āyāt* and the Messengers. They did this due to their defiance and rejection of the Messengers, denial of the truth and refusal to follow it.

[1] Muslim 1:134.

[2] Muslim no. 371.

[3] Al-Bukhāri no. 335.

الجزء الثالث ٥٣ سورة آل عمران

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُدْعَوْنَ إِلَىٰ كِتَٰبِ
ٱللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾
ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ ۖ وَغَرَّهُمْ
فِى دِينِهِم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَٰهُمْ
لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ
لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ
مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ
مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ ٱلَّيْلَ
فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ
وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾
لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن
يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ
تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٢٨﴾ قُلْ
إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ وَيَعْلَمُ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٩﴾

They also killed many Prophets when they conveyed to them what Allāh legislated for them, without cause or criminal behavior committed by these Prophets, for they only called them to the truth,

﴿وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ﴾

﴾*And kill those men who order just dealings*﴿ thus, demonstrating the worst type of arrogance. Indeed, the Prophet ﷺ said,

«الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

«*Kibr (arrogance) is refusing the truth and degrading people*»[1]

This is why when they rejected the truth and acted arrogantly towards the creation, Allāh punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter. Allāh said,

﴿فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

﴾*then announce to them a painful torment*﴿

meaning, painful and humiliating,

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٢﴾﴾

﴾*They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.*﴿.

[1] Muslim 1:93.

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾﴾

﴾*23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.*﴿

﴾*24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent in their religion has deceived them.*﴿

﴾*25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.*﴿

Chastising the People of the Book for Not Referring to the Book of Allāh for Judgment

Allāh criticizes the Jews and Christians who claim to follow their Books, the Tawrāh and the Injīl, because when they are called to refer to these Books where Allāh commanded them to follow Muḥammad ﷺ, they turn away with aversion. This censure and criticism from Allāh was all because of their defiance and rejection. Allāh said next,

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ﴾

﴾*This is because they say: "The Fire shall not touch us but for a number of days."*﴿

meaning, what made them dare to challenge and defy the truth is their false claim that Allāh will only punish them for seven days in the Fire, a day for every one thousand years in this life. We mentioned this subject in the *Tafsīr* of *Sūrat Al-Baqarah.*

Allāh then said,

﴿وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُوا۟ يَفْتَرُونَ﴾

﴾And that which they used to invent regarding their religion has deceived them.﴿

meaning, what caused them to remain on their false creed is that they deceived themselves, believing that the Fire will only touch them for a few days for their errors. However, it is they who have invented this notion, and Allāh did not grant them authority to support this claim. Allāh said, while threatening and warning them,

﴿فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ﴾

﴾How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection).﴿

meaning, what will their condition be like after they have uttered this lie about Allāh, rejected His Messengers and killed His Prophets and their scholars who enjoined righteousness and forbade evil? Allāh will ask them about all this and punish them for what they have done. This is why Allāh said,

﴿فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ﴾

﴾How (will it be) when We gather them together on the Day about which there is no doubt.﴿

meaning, there is no doubt that this Day will come,

﴿وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴾And each person will be paid in full what he has earned? And they will not be dealt with unjustly.﴿.

﴿قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾﴾

﴾26. Say: "O Allāh! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.﴿

﴾27. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give

wealth and sustenance to whom You will, without limit.﴿

Encouraging Gratitude

Allāh said,

﴾قُلِ﴿

﴾*Say*﴿ O Muḥammad ﷺ, while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

﴾ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ﴿

﴾*O Allāh! Possessor of the power*﴿ meaning, all sovereignty is Yours,

﴾تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ﴿

> ﴾*You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.*﴿

meaning, You are the Giver, You are the Taker, it is Your will that occurs and whatever You do not will, does not occur. This *Āyah* encourages thanking Allāh for the favors He granted His Messenger ﷺ and his *Ummah*. Allāh transferred the prophethood from the Children of Israel to the Arab, Qurashi, Makkan, unlettered Prophet, the Final and Last of all Prophets and the Messenger of Allāh ﷺ to all mankind and *Jinn*. Allāh endowed the Prophet ﷺ with the best of qualities from the prophets before him. Allāh also granted him extra qualities that no other Prophet or Messenger before him was endowed with, such as granting him (more) knowledge of Allāh and His Law, knowledge of more of the matters of the past and the future, such as what will occur in the Hereafter. Allāh allowed Muḥammad's *Ummah* to reach the eastern and western parts of the world and gave dominance to his religion and Law over all other religions and laws. May Allāh's peace and blessings be on the Prophet ﷺ until the Day of Judgment, and as long as the day and night succeed each other. This is why Allāh said,

﴾قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ﴿

﴾*Say: "O Allāh! Possessor of the power,"*﴿ meaning, You decide what You will concerning Your creation and You do what you will. Allāh refutes those who thought that they could decide for Allāh,

﴿وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴾

﴾And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?"﴿ [43:31].

Allāh refuted them by saying,

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ﴾

﴾Is it they who would portion out the Mercy of your Lord?﴿ [43:32],

meaning, "We decide for Our creation what We will, without resistance or hindrance by anyone. We have the perfect wisdom and the unequivocal proof in all of this, and We give the prophethood to whom We will." Similarly, Allāh said,

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴾Allāh knows best with whom to place His Message﴿ and,

﴿انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾

﴾See how We prefer one above another (in this world)﴿ [17:21]

Allāh said,

﴿تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ﴾

﴾You make the night enter into the day, and You make the day enter into the night﴿

meaning, You take from the length of one of them and add it to the shortness of the other, so that they become equal, and take from the length of one of them and add it to the other so that they are not equal. This occurs throughout the seasons of the year: spring, summer, fall and winter. Allāh's statement,

﴿وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴾You bring the living out of the dead, and You bring the dead out of the living.﴿

means, You bring out the seed from the plant and the plant from the seed; the date from its seed and the date's seed from the date; the faithful from the disbeliever and the disbeliever from the faithful; the chicken from the egg and the egg from the chicken, etc.

﴿وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ﴾

﴾*And You give wealth and sustenance to whom You will, without limit.*﴿

meaning, You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

﴿لَّا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّآ أَن تَتَّقُوا مِنْهُمْ تُقَىٰةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ٢٨﴾

﴾*28. Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, unless you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.*﴿

The Prohibition of Supporting the Disbelievers

Allāh prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allāh warned against such behavior when He said,

﴿وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ﴾

﴾*And whoever does that, will never be helped by Allāh in any way*﴿

meaning, whoever commits this act that Allāh has prohibited, then Allāh will discard him. Similarly, Allāh said,

﴿يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ﴾

﴾*O you who believe! Take not My enemies and your enemies as friends, showing affection towards them*﴿, until,

﴿وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيلِ﴾

﴾*And whosoever of you does that, then indeed he has gone astray from the straight path.*﴿ [60:1]. Allāh said,

﴿يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا﴾

﴾O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?﴿ [4:144], and,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ٱلْيَهُودَ وَٱلنَّصَـٰرَىٰٓ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ﴾

﴾O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them.﴿ [5:51].

Allāh said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the Muhajirīn, Anṣār and Bedouins,

﴿وَٱلَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾﴾

﴾And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be Fitnah and oppression on the earth, and a great mischief and corruption.﴿ [8:73].

Allāh said next,

﴿إِلَّآ أَن تَتَّقُوا مِنْهُمْ تُقَىٰةً﴾

﴾unless you indeed fear a danger from them﴿

meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhāri recorded that Abu Ad-Dardā' said, "We smile in the face of some people although our hearts curse them."[1] Al-Bukhāri said that Al-Ḥasan said, "The *Tuqyah*[2] is allowed until the Day of Resurrection." Allāh said,

﴿وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ﴾

﴾And Allāh warns you against Himself.﴿ meaning, He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends,

[1] *Fatḥ Al-Bāri* 10:544.

[2] To shield what is in one's heart.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ
مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ
ٱللَّهُ نَفْسَهُۥ وَٱللَّهُ رَءُوفٌ بِٱلْعِبَادِ ﴿٣٠﴾ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ
فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
﴿٣١﴾ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ
ٱلْكَٰفِرِينَ ﴿٣٢﴾ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ
وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾ ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ
مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٥﴾ فَلَمَّا
وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ
وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ
وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ
حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا
زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا
قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

﴿وَإِلَى ٱللَّهِ ٱلْمَصِيرُ﴾

﴾And to Allāh is the final return﴿ meaning, the return is to Him and He will reward or punish each person according to their deeds.

﴿قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ وَيَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ وَٱللَّهُ رَءُوفٌ بِٱلْعِبَادِ ﴿٣٠﴾﴾

﴾29. Say: "Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is able to do all things."﴿

﴾30. On the Day when every person will be confronted with the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself and Allāh is full of kindness with the servants.﴿

Allāh Knows What the Hearts Conceal

Allāh tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not

even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation. Indeed,

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴾And Allāh is able to do all things.﴿

and His ability encompasses everything. This *Āyah* alerts Allāh's servants that they should fear Him enough to not commit what He prohibits and dislikes, for He has perfect knowledge in all they do and is able to punish them promptly. And He gives respite to some of them, then He punishes them, and He is Swift and Mighty in taking account.

This is why Allāh said afterwards,

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا﴾

﴾On the Day when every person will be confronted with all the good he has done,﴿

meaning, on the Day of Resurrection, Allāh brings the good and evil deeds before the servant, just as He said,

﴿يُنَبَّؤُا الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝١٣﴾

﴾On that Day man will be informed of what he sent forward, and what he left behind.﴿ [75:13].

When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance separated it from him. He will also say to the devil who used to accompany him in this life, and who used to encourage him to do evil;

﴿يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ﴾

﴾"Would that between me and you were the distance of the two easts" – a horrible companion (indeed)!﴿ [43:38].

Allāh then said, while threatening and warning,

﴿وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ﴾

﴾And Allāh warns you against Himself﴿ meaning, He warns you against His punishment. Allāh then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness,

﴿وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ﴾

﴾And Allāh is full of kindness with the servants﴿

Al-Ḥasan Al-Baṣri said, "Allāh is so kind with them that He warns them against Himself." Others commented,[1] "He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honorable Messenger."

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝٣١ قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ۝٣٢﴾

﴾31. Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me (i.e. Muḥammad), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful."﴿

﴾32. Say: "Obey Allāh and the Messenger." But if they turn away, then Allāh does not like the disbelievers.﴿

Allāh's Love is Attained by Following the Messenger ﷺ

This honorable *Āyah* judges against those who claim to love Allāh, yet do not follow the way of Muḥammad ﷺ. Such people are not true in their claim until they follow the *Sharī'ah* (Law) of Muḥammad ﷺ and his religion in all his statements, actions and conditions. It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.»[2]

This is why Allāh said here,

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾

﴾Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me, Allāh will love you..."﴿

meaning, what you will earn is much more than what you

[1] Aṭ-Ṭabari 6:202.

[2] *Fatḥ Al-Bāri* 5:355.

sought in loving Him, for Allāh will love you. Al-Ḥasan Al-Baṣri and several scholars among the Salaf commented, "Some people claimed that they love Allāh. So Allāh tested them with this *Āyah*;

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾

﴾*Say (O Muhammad ﷺ to mankind): "If you (really) love Allāh, then follow me, Allāh will love you..."*﴿."[1]

Allāh then said,

﴿وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴾*"And forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful."*﴿

meaning, by your following the Messenger ﷺ, you will earn all this with the blessing of his mission. Allāh next commands everyone,

﴿قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ فَإِن تَوَلَّوْا۟﴾

﴾*Say: "Obey Allāh and the Messenger." But if they turn away*﴿

by defying the Prophet ﷺ,

﴿فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ﴾

﴾*then Allāh does not like the disbelievers.*﴿ thus, testifying that defiance of the Messenger's way constitutes *Kufr*. Indeed, Allāh does not like whoever does this, even if he claims that he loves Allāh and seeks a means of approach to Him, unless, and until, he follows the unlettered Prophet, the Final Messenger ﷺ from Allāh to the two creations: mankind and the *Jinn*. This is the Prophet ﷺ who, if the previous Prophets and mighty Messengers were to have been alive during his time, they would have no choice but to follow, obey him, and to abide by his Law. We will mention this fact when we explain the *Āyah*,

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ﴾

﴾*And (remember) when Allāh took the Covenant of the Prophets*﴿ [3:81], Allāh willing.

[1] Ibn Abi Ḥātim 2:205.

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِن
بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾﴾

﴿33. Allāh chose Ādam, Nūh (Noah), the family of Ibrāhīm and the family of 'Imrān above the nations.﴾

﴿34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.﴾

The Chosen Ones Among the People of the Earth

Allāh states that He has chosen these households over the people of the earth. For instance, Allāh chose Ādam, created him with His Hand and blew life into him. Allāh commanded the angels to prostrate before Ādam, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom. Allāh chose Nūh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allāh in worship. Allāh avenged the way Nūh was treated, for he kept calling his people day and night, in public and in secret, for a very long time. However, his calling them only made them shun him more, and this is when Nūh supplicated against them. So Allāh caused them to drown, and none among them was saved, except those who followed the religion that Allāh sent to Nūh. Allāh also chose the household of Ibrāhīm, including the master of all mankind, and the Final Prophet, Muhammad, peace be upon him. Allāh also chose the household of 'Imrān, the father of Marym bint 'Imrān, the mother of 'Īsā, peace be upon them. So 'Īsā is from the offspring of Ibrāhīm, as we will mention in the *Tafsīr* of *Sūrat Al-An'ām*, Allāh willing, and our trust is in Him.

﴿إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنتَ السَّمِيعُ
الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾﴾

﴿35. (Remember) when the wife of 'Imrān said: "O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing."﴾

﴾36. Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child," – and Allāh knew better what she bore, – "And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from Shayṭān, the outcast."﴿

The Story of Maryam's Birth

The wife of 'Imrān mentioned here is the mother of Maryam, and her name is Ḥannah bint Fāqūdh. Muḥammad bin Isḥāq mentioned that Ḥannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allāh to grant her offspring. Allāh accepted her supplication, and when her husband slept with her, she became pregnant. She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the *Masjid* in Jerusalem), when she became aware that she was pregnant. She said,

﴿رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّيٓ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

﴾O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.﴿

meaning, You hear my supplication and You know my intention. She did not know then what she would give birth to, a male or a female.

﴿فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ﴾

﴾Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child," – and Allāh knew better what she bore.﴿

﴿وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ﴾

﴾And the male is not like the female,﴿ in strength and the commitment to worship Allāh and serve the *Masjid* in Jerusalem.

﴿وَإِنِّي سَمَّيْتُهَا مَرْيَمَ﴾

﴾And I have named her Maryam,﴿

thus, testifying to the fact that it is allowed to give a name to

the newly born the day it is born, as is apparent from the *Āyah*, which is also a part of the law of those who were before us. Further, the *Sunnah* of the Messenger of Allāh ﷺ mentioned that the Prophet ﷺ said,

«وُلِدَ لِيَ اللَّيْلَةَ وَلَدٌ، سَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ»

«*This night, a son was born for me and I called him by my father's name, Ibrāhīm.*» Al-Bukhāri and Muslim[1] collected this *Hadīth.*

They also recorded that Anas bin Mālik brought his newborn brother to the Messenger of Allāh ﷺ who chewed a piece of date and put it in the child's mouth and called him 'Abdullāh.[2] Other new born infants were also given names on the day they were born.

Qatādah narrated that Al-Hasan Al-Basri said, that Samurah bin Jundub said that the Messenger of Allāh ﷺ said,

«كُلُّ غُلَامٍ رَهِينٌ بِعَقِيقَتِهِ، يُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ، وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ»

«*Every new born boy held in security by his 'Aqīqah, until his seventh day, a sacrifice is offered on his behalf, he is given a name, and the hair on his head is shaved.*»

This *Hadīth* was collected by Ahmad and the collectors of the *Sunan*,[3] and was graded *Sahīh* by At-Tirmidhi. We should mention that another narration for this *Hadīth* contained the wording, "and blood is offered on his behalf," which is more famous and established than the former narration, and Allāh knows best.

Allāh's statement that Maryam's mother said,

﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

﴿*"...And I seek refuge with You for her and for her offspring from Shaytān, the outcast."*﴾

means, that she sought refuge with Allāh from the evil of Shaytān, for her and her offspring, i.e., 'Īsā, peace be upon him. Allāh accepted her supplication, for 'Abdur-Razzāq

[1] *Fath Al-Bāri* 3:306, Muslim 4:1807.

[2] *Fath Al-Bāri* 9:501.

[3] Ahmad 5:7, Abu Dāwud 3:259, *Tuhfat Al-Ahwadhi* 5:115, An-Nasā'ī 7:166, Ibn Mājah 2:1057.

recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِينَ يُولَدُ، فَيَسْتَهِلُّ صَارِخًا مِنْ مَسِّهِ إِيَّاهُ، إِلَّا مَرْيَمَ وَابْنَهَا»

«Every newly born baby is touched by Shayṭān when it is born, and the baby starts crying because of this touch, except Maryam and her son.»

Abu Hurayrah then said, "Read if you will,

﴿وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

﴿And I seek refuge with You for her and for her offspring from Shayṭān, the outcast﴾."[1] The Two Ṣaḥīḥs recorded this Ḥadīth.[2]

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا قَالَتْ هُوَ مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

﴿37. So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā. Every time he entered the Miḥrāb to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you gotten this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit.﴾

Maryam Grows Up; Her Honor is with Allāh

Allāh states that He has accepted Maryam as a result of her mother's vow and that He,

﴿وَأَنْبَتَهَا نَبَاتًا حَسَنًا﴾

﴿made her grow in a good manner﴾ meaning, made her conduct becoming, her mannerism delightful and He made her well liked among people. He also made her accompany the righteous people, so that she learned righteousness, knowledge and religion.

[1] 'Abdur-Razzāq 1:119.

[2] *Fatḥ Al-Bāri* 8:60, Muslim 4:1838.

﴿وَكَفَّلَهَا زَكَرِيَّا﴾

﴾And put her under the care of Zakariyyā﴿

meaning, Allāh made Zakariyyā her sponsor. Allāh made Zakariyyā Maryam's guardian for her benefit, so that she would learn from his tremendous knowledge and righteous conduct. He was the husband of her maternal aunt, as Ibn Isḥāq and Ibn Jarīr stated, or her brother-in-law, as mentioned in the *Ṣaḥīḥ*,

«فَإِذَا بِيَحْيَى وَعِيسَى، وَهُمَا ابْنَا الْخَالَةِ»

«I saw John and 'Īsā, who are maternal cousins.»[1]

We should state that in general terms, what Ibn Isḥāq said is plausible, and in this case, Maryam was under the care of her maternal aunt. The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ decided that 'Amārah, the daughter of Ḥamzah, be raised by her maternal aunt, the wife of Ja'far bin Abi Ṭālib, saying,

«الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ»

«The maternal aunt is just like the mother.»[2]

Allāh then emphasizes Maryam's honor and virtue at the place of worship she attended,

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا﴾

﴾Every time he entered the Mihrāb to (visit) her, he found her supplied with sustenance.﴿

Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Ash-Sha'thā, Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, Qatādah, Ar-Rabī' bin Anas, 'Aṭiyah Al-'Awfī and As-Suddi said, "He would find with her the fruits of the summer during winter, and the fruits of the winter during summer."[3] When Zakariyyā would see this;

﴿قَالَ يَـٰمَرْيَمُ أَنَّىٰ لَكِ هَـٰذَا﴾

﴾He said: "O Maryam! From where have you gotten this?"﴿

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[1] *Fatḥ Al-Bāri* 6:539.

[2] *Fatḥ Al-Bāri* 7:571.

[3] Ibn Abi Ḥātim 2:227-229.

الجزء الثالث ٥٥ سورة آل عمران

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَل لِّي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾ ذَٰلِكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

meaning, where did you get these fruits from?

﴿قَالَتْ هُوَ مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴾

﴾She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit.﴿

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَل لِّي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾﴾

﴾38. At that time Zakariyyā invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."﴿

﴾39. Then the angels called him, while he was standing in prayer in the Mihrāb, (saying): "Allāh gives you glad tidings of Yaḥyā, believing in the Word from Allāh, and Sayyidan, and Ḥaṣūran, a Prophet, from among the righteous."﴿

﴾40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allāh) said: "Thus Allāh does what He wills."﴿

﴾41. He said: "O my Lord! Make a sign for me." (Allāh) said: "Your sign is that you shall not speak to the people for three days except by signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning."﴿

The Supplication of Zakariyyā, and the Good News of Yaḥyā's Birth

When Zakariyyā saw that Allāh provided sustenance for Maryam by giving her the fruits of winter in summer and the fruits of summer in winter, he was eager to have a child of his own. By then, Zakariyyā had become an old man, his bones feeble and his head full of gray hair. His wife was an old women who was barren. Yet, he still supplicated to Allāh and called Him in secret,

﴾رَبِّ هَبْ لِي مِن لَّدُنكَ﴿

﴾O my Lord! Grant me from Ladunka,﴿ from You,

﴾ذُرِّيَّةً طَيِّبَةً﴿

﴾A good offspring﴿ meaning, a righteous offspring,

﴾إِنَّكَ سَمِيعُ الدُّعَاءِ﴿

﴾You are indeed the All-Hearer of invocation.﴿ Allāh said,

﴾فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ﴿

﴾Then the angels called him, while he was standing in prayer in the Miḥrāb,﴿

meaning, the angels spoke to him directly while he was secluded, standing in prayer at his place of worship. Allāh told us about the good news that the angels delivered to Zakariyyā,

﴾أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ﴿

﴾Allāh gives you glad tidings of Yaḥyā,﴿

of a child from your offspring, his name is Yaḥyā. Qatādah and other scholars said that he was called Yaḥyā (literally, 'he lives') because Allāh filled his life with faith.[1]

[1] Ibn Abi Ḥātim 2:235.

Allāh said next,

﴿مُصَدِّقًا بِكَلِمَةٍ مِّنَ ٱللَّهِ﴾

﴾*believing in the Word from Allāh*﴿ Al-'Awfi reported that Ibn 'Abbās said, and also Al-Ḥasan, Qatādah, 'Ikrimah, Mujāhid, Abu Ash-Sha'thā, As-Suddi, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, and several others said that the *Āyah*,

﴿مُصَدِّقًا بِكَلِمَةٍ مِّنَ ٱللَّهِ﴾

﴾*believing in the Word from Allāh*﴿ means, "Believing in 'Īsā, son of Maryam."[1]

Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah and Sa'īd bin Jubayr said that Allāh's statement,

﴿وَسَيِّدًا﴾

﴾*And Sayyidan*﴿ means, a wise man.[2] Ibn 'Abbās, Ath-Thawri and Aḍ-Ḍaḥḥāk said that *Sayyidan* means, "The noble, wise and pious man."[3] Sa'īd bin Al-Musayyib said that *Sayyid* is the scholar and *Faqīh*. 'Aṭiyah said that *Sayyid* is the man noble in behavior and piety. 'Ikrimah said that it refers to a person who is not overcome by anger, while Ibn Zayd said that it refers to the noble man. Mujāhid said that *Sayyidan* means, honored by Allāh.

Allāh's statement,

﴿وَحَصُورًا﴾

﴾*And Ḥaṣūran*﴿ does not mean he refrains from sexual relations with women, but that he is immune from illegal sexual relations. This does not mean that he does not marry women and have legal sexual relations with them, for Zakariyyā said in his supplication for the benefit of Yaḥyā,

﴿هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً﴾

﴾*Grant me from You, a good offspring*﴿, meaning, grant me a son who will have offspring, and Allāh knows best.

Allāh's statement,

[1] Ibn Abi Ḥātim 2:235-237.

[2] Ibn Abi Ḥātim 2:238.

[3] Aṭ-Ṭabari 6:375,376.

﴿وَنَبِيًّا مِّنَ ٱلصَّـٰلِحِينَ﴾

﴾*A Prophet, from among the righteous*﴿ delivers more good news of sending Yaḥyā as Prophet after the good news that he will be born. This good news was even better than the news of Yaḥyā's birth. In a similar statement, Allāh said to the mother of Mūsā,

﴿إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ﴾

﴾*Verily, We shall bring him back to you, and shall make him one of the Messengers.*﴿ [28:7]

When Zakariyyā heard the good news, he started contemplating about having children at his age. He said,

﴿قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَـٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ قَالَ﴾

﴾*"O my Lord! How can I have a son when I am very old, and my wife is barren?" (He) said...*﴿ meaning the angel said,

﴿كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا يَشَآءُ﴾

﴾*"Thus Allāh does what He wills."*﴿ meaning, this is Allāh's matter, He is so Mighty that nothing escapes His power, nor is anything beyond His ability.

﴿قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً﴾

﴾*He said: "O my Lord! Make a sign for me"*﴿

meaning make a sign that alerts me that the child will come,

﴿قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَـٰثَةَ أَيَّامٍ إِلَّا رَمْزًا﴾

﴾*(Allāh) said: "Your sign is that you shall not speak to the people for three days except by signals."*﴿

meaning, you will not be able to speak except with signals, although you are not mute. In another *Āyah*, Allāh said,

﴿ثَلَـٰثَ لَيَالٍ سَوِيًّا﴾

﴾*For three nights, though having no bodily defect.*﴿ [19:10]

Allāh then commanded Zakariyyā to supplicate, thank and praise Him often in that condition,

﴿وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَـٰرِ﴾

﴾*And remember your Lord much and glorify (Him) in the*

afternoon and in the morning.﴾

We will elaborate more on this subject in the beginning of *Sūrah Maryam* (chapter 19), Allāh willing.

﴿وَإِذْ قَالَتِ الْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ اللَّهَ اصْطَفَٰكِ وَطَهَّرَكِ وَاصْطَفَٰكِ عَلَىٰ نِسَآءِ الْعَٰلَمِينَ ﴿٤٢﴾ يَٰمَرْيَمُ اقْنُتِى لِرَبِّكِ وَاسْجُدِى وَارْكَعِى مَعَ الرَّٰكِعِينَ ﴿٤٣﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾﴾

﴾*42. And (remember) when the angels said: "O Maryam! Verily, Allāh has chosen you, purified you, and chosen you above the women of the nations."*﴿

﴾*43. "O Maryām! Submit yourself with obedience (Aqnuti) to your Lord and prostrate yourself, and bow down along with Ar-Rākiʿīn."*﴿

﴾*44. This is a part of the news of the Ghayb (Unseen) which We reveal to you. You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.*﴿

The Virtue of Maryam Over the Women of Her Time

Allāh states that the angels spoke to Maryam by His command and told her that He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction. Allāh also chose her because of her virtue over the women of the world. At-Tirmidhi recorded that 'Ali bin Abi Ṭālib said, "I heard the Messenger of Allāh ﷺ say,

«خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ»

«*The best woman (in her time) was Maryam, daughter of 'Imrān, and the best woman (of the Prophet's time) is Khadījah (his wife), daughter of Khuwaylid.*»"[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[2] Ibn Jarīr recorded that Abu Musa Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَ آسِيَةُ امْرَأَةُ

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[1] *Tuḥfat Al-Aḥwadhi* 10:388.

[2] *Fatḥ Al-Bāri* 6:542, Muslim 4:1886.

فِرْعَوْنَ»

«*Many men achieved perfection, but among women, only Maryam the daughter of 'Imrān and Āsīah, the wife of Fir'awn, achieved perfection.*»[1]

The Six – with the exception of Abu Dāwud - recorded it. [2] Al-Bukhāri's wording for it reads,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ»

«*Many men reached the level of perfection, but no woman reached such a level except Āsīah, the wife of Fir'awn, and Maryam, the daughter of 'Imrān. The superiority of 'Ā'ishah (his wife) to other women, is like the superiority of Tharīd (meat and bread dish) to other meals.*»[3]

We mentioned the various chains of narration and wordings for this *Hadīth* in the story of 'Īsā, son of Maryam, in our book, *Al-Bidayah wan-Nihayah*, all the thanks are due to Allāh.

Allāh states that the angels commanded Maryam to increase acts of worship, humbleness, submission, prostration, bowing, and so forth, so that she would acquire what Allāh had decreed for her, as a test for her. Yet, this test also earned her a higher grade in this life and the Hereafter, for Allāh demonstrated His might by creating a son inside her without male intervention. Allāh said,

﴿يَـٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ﴾

﴾*"O Maryam! Submit yourself with obedience (Aqnuti) and prostrate yourself, and bow down along with Ar-Rākī'īn."*﴿

As for *Qunūt* (*Aqnuti* in the *Āyah*), it means to submit with humbleness. In another *Āyah*, Allāh said,

﴿بَل لَّهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ كُلٌّ لَّهُۥ قَـٰنِتُونَ﴾

[1] Aṭ-Ṭabari 6:397.

[2] *Fatḥ Al-Bāri* 6:543, Muslim 4:1886, *Tuḥfat Al-Aḥwadhi* 5:563, An-Nasā'ī in *Al-Kubrā* 5:93, Ibn Mājah 2:1091.

[3] *Fatḥ Al-Bāri* 7:133.

﴾*Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (Qānitūn) to Him.*﴿ [2:116]

Allāh next said to His Messenger ﷺ after He mentioned Maryam's story,

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ﴾

﴾*This is a part of the news of the Ghayb which We reveal.*﴿ "and narrate to you (O Muḥammad ﷺ),"

﴿وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾

﴾*You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.*﴿

meaning, "You were not present, O Muḥammad, when this occurred, so you cannot narrate what happened to the people as an eye witness. Rather, Allāh disclosed these facts to you as if you were a witness, when they conducted a lottery to choose the custodian of Maryam, seeking the reward of this good deed."

Ibn Jarīr recorded that 'Ikrimah said, "Maryam's mother left with Maryam, carrying her in her infant cloth, and took her to the rabbis from the offspring of Aaron, the brother of Mūsā. They were responsible for taking care of Bayt Al-Maqdis (the *Masjid*) at that time, just as there were those who took care of the *Ka'bah*. Maryam's mother said to them, 'Take this child whom I vowed [to serve the *Masjid*], I have set her free, since she is my daughter, for no menstruating woman should enter the *Masjid*, and I shall not take her back home.' They said, 'She is the daughter of our Imām,' as 'Imrān used to lead them in prayer, 'who took care of our sacrificial rituals.' Zakariyyā said, 'Give her to me, for her maternal aunt is my wife.' They said, 'Our hearts cannot bear that you take her, for she is the daughter of our Imām.' So they conducted a lottery with the pens with which they wrote the Tawrāh, and Zakariyyā won the lottery and took Maryam into his care.'".[1] 'Ikrimah,[2] As-Suddi, Qatādah, Ar-Rabī' bin Anas, and several

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[1] Aṭ-Ṭabari 6:351.

[2] Ibn Abi Ḥātim 2:266.

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾
قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَٰلِكِ
اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾
وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنجِيلَ ﴿٤٨﴾
وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ
أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ
وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ
فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾
وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُم
بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٥١﴾ ۞ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ
الْكُفْرَ قَالَ مَنْ أَنصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ
أَنصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

others[1] said that the rabbis went into the Jordan river and conducted a lottery there, deciding to throw their pens into the river. The pen that remained afloat and idle would indicate that its owner would take care of Maryam. When they threw their pens into the river, the water took all the pens under, except Zakariyyā's pen, which remained afloat in its place. Zakariyyā was also their master, chief, scholar, Imām and Prophet, may Allāh's peace and blessings be on him and the rest of the Prophets.

﴿إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَٰلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾﴾

﴾45. (Remember) when the angels said: "O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him, his name will be Al-Masīḥ, 'Īsā, the son of Maryam, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allāh."﴿

[1] Ibn Abi Ḥātim 2:267,268.

﴾46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous."﴿

﴾47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: 'Be!' – and it is."﴿

Delivering the Good News to Maryam of 'Īsā's Birth

This *Āyah* contains the glad tidings the angels brought to Maryam that she would give birth to a mighty son who will have a great future. Allāh said,

﴿إِذْ قَالَتِ الْمَلَٰئِكَةُ يَٰمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ﴾

﴾(Remember) when the angels said: "O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him,﴿

a son who will come into existence with a word from Allāh, 'Be', and he was. This is the meaning of Allāh's statement (about Yaḥyā)

﴿مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ﴾

﴾Believing in the Word from Allāh.﴿ [3:39], according to the majority of the scholars.

﴿اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ﴾

﴾His name will be Al-Masīḥ, 'Īsā, the son of Maryam﴿

and he will be known by this name in this life, especially by the believers. 'Īsā was called "Al-Masīḥ" (the Messiah) because when he touched (*Masḥ*) those afflicted with an illness, they would be healed by Allāh's leave. Allāh's statement,

﴿عِيسَى ابْنُ مَرْيَمَ﴾

﴾'Īsā, the son of Maryam﴿ relates 'Īsā to his mother, because he did not have a father.

﴿وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ﴾

﴾Held in honor in this world and in the Hereafter, and will be one of those who are near to Allāh.﴿

meaning, he will be a leader and honored by Allāh in this life,

because of the Law that Allāh will reveal to him, sending down the Scripture to him, along with the other bounties that Allāh will grant him with. 'Īsā will be honored in the Hereafter and will intercede with Allāh, by His leave, on behalf of some people, just as is the case with his brethren the mighty Messengers of Allāh, peace be upon them all.

'Īsā Spoke When He was Still in the Cradle

Allāh said,

﴿وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا﴾

﴾He will speak to the people, in the cradle and in manhood,﴿ calling to the worship of Allāh Alone without partners, while still in the cradle, as a miracle from Allāh, and when he is a man, by Allāh's revelation to him.

Muḥammad bin Isḥāq recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا تَكَلَّمَ مَوْلُودٌ فِي صِغَرِهِ إِلَّا عِيسَى وَصَاحِبُ جُرَيْجٍ»

«No infant spoke in the cradle except 'Īsā and the companion of Jurayj.»[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَصَبِيٌّ كَانَ فِي زَمَنِ جُرَيْجٍ، وَصَبِيٌّ آخَرُ»

«No infant spoke in the cradle except three, 'Īsā, the boy during the time of Jurayj, and another boy.»[2]

﴿وَمِنَ ٱلصَّـٰلِحِينَ﴾

﴾And he will be one of the righteous.﴿ in his statements and actions, for he will possess, pure knowledge and righteous works.

'Īsā was Created Without a Father

When Maryam heard the good news that the angels conveyed from Allāh, she said;

[1] Ibn Abi Ḥātim 2:272,273.

[2] Ibn Abi Ḥātim 2:272, *Fatḥ Al-Bāri* no. 3436, Muslim 2550.

﴿رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ﴾

﴿"O my Lord! How shall I have a son when no man has touched me."﴾

Mary said, "How can I have a son while I did not marry, nor intend to marry, nor am I an indecent woman, may Allāh forbid?" The angel conveyed to Maryam, Allāh's answer,

﴿كَذَٰلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ﴾

﴿So (it will be) for Allāh creates what He wills.﴾

He is Mighty in power and nothing escapes His ability. Allāh used the word 'create' here instead of the word 'does' as in the tale about Zakariyyā [3:40], to eradicate any evil thought concerning 'Īsā. Allāh next emphasized this fact when He said,

﴿إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ﴾

﴿When He has decreed something, He says to it only: "Be!" – and it is.﴾

meaning, what Allāh wills, comes into existence instantly and without delay. In another *Āyah*, Allāh said,

﴿وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ [54:50],

meaning, "We only issue the command once, and it comes into existence instantly, as fast as, and faster than, a blink of the eye."

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنجِيلَ ﴿٤٨﴾ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُم
بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ
اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي
بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ
وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿٥٠﴾
إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٥١﴾﴾

﴿48. And He will teach him the Book and Al-Ḥikmah, and the Tawrāh and the Injīl.﴾

﴿49. And will make him a Messenger to the Children of Israel

(saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave; and I heal the blind, and the leper, and I bring the dead to life by Allāh's leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe."﴾

﴿*50. "(And I have come) confirming that which was before me of the Tawrāh, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So have Taqwā of Allāh and obey me."*﴾

﴿*51. "Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is the straight path."*﴾

The Description of 'Īsā and the Miracles He Performed

Allāh states that the good news brought to Maryam about 'Īsā was even better because Allāh would teach him,

﴿ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ﴾

﴿*the Book and Al-Ḥikmah*﴾. It appears that the 'Book' the *Āyah* mentioned here refers to writing. We explained the meaning of *Al-Ḥikmah* in the *Tafsīr* of *Sūrat Al-Baqarah.*

﴿ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ﴾

﴿*the Tawrāh and the Injīl*﴾. The Tawrāh is the Book that Allāh sent down to Mūsā, son of 'Imrān, while the Injīl is what Allāh sent down to 'Īsā, son of Maryam, peace be upon them, and 'Īsā memorized both Books. Allāh's statement,

﴿وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ﴾

﴿*And will make him a Messenger to the Children of Israel*﴾ means, that Allāh will send 'Īsā as a Messenger to the Children of Israel, proclaiming to them,

﴿أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ﴾

﴿*I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave*﴾.

These are the miracles that 'Īsā performed; he used to make the shape of a bird from clay and blow into it, and it became a bird by Allāh's leave. Allāh made this a miracle for 'Īsā to testify that He had sent him.

﴿وَأُبْرِئُ ٱلْأَكْمَهَ﴾

﴾*And I heal him who is Akmah*﴿ meaning, 'a person who was born blind,' which perfects this miracle and makes the challenge more daring.

﴿وَٱلْأَبْرَصَ﴾

﴾*And the leper*﴿ which is a known disease,

﴿وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ﴾

﴾*And I bring the dead to life by Allāh's leave*﴿.

Many scholars stated that Allāh sent every Prophet with a miracle suitable to his time. For instance, in the time of Mūsā, magic was the trade of the time, and magicians held a high position. So Allāh sent Mūsā with a miracle that captured the eyes and bewildered every magician. When the magicians realized that Mūsā's miracle came from the Almighty, Most Great, they embraced Islām and became pious believers. As for 'Īsā, he was sent during a time when medicine and knowledge in physics were advancing. 'Īsā brought them the types of miracles that could not be performed, except by one sent by Allāh. How can any physician bring life to clay, cure blindness and leprosy and bring back to life those entrapped in the grave? Muḥammad ﷺ was sent during the time of eloquent people and proficient poets. He brought them a Book from Allāh; if mankind and the *Jinn* tried to imitate ten chapters, or even one chapter of it, they will utterly fail in this task, even if they tried to do it by collective cooperation. This is because the Qur'ān is the Word of Allāh and is nothing like that of the creatures.

'Īsā's statement,

﴿وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ﴾

﴾*And I inform you of what you eat, and what you store in your houses*﴿

means, I tell you about what one of you has just eaten and

what he is keeping in his house for tomorrow.

﴿إِنَّ فِى ذَٰلِكَ﴾

﴿*Surely, therein*﴾, all these miracles,

﴿لَءَايَةً لَّكُمْ﴾

﴿*is a sign for you*﴾ testifying to the truth of what I was sent to you with,

﴿إِن كُنتُم مُّؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ﴾

> ﴿*If you believe. And I have come confirming that which was before me of the Tawrāh,*﴾

affirming the Tawrāh and upholding it,

﴿وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ﴾

> ﴿*and to make lawful to you part of what was forbidden to you.*﴾

This part of the *Āyah* indicates that 'Īsā abrogated some of the Laws of the Tawrāh and informed the Jews of the truth regarding some issues that they used to dispute about. In another *Āyah*;

﴿وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ﴾

> ﴿*And in order to make clear to you some of the (points) in which you differ*﴾ [43:63].

'Īsā said next,

﴿وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ﴾

> ﴿*And I have come to you with a proof from your Lord.*﴾

"Containing affirmation and evidence to the truth of what I am conveying to you."

﴿فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ﴾

> ﴿*So have Taqwā of Allāh and obey me. Truly, Allāh is my Lord and your Lord, so worship Him (Alone).*﴾

for I and you are equal in our servitude, submission and humbleness to Him,

﴿هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ﴾

﴿*This is the straight path.*﴾

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ فَٱكۡتُبۡنَا مَعَ
ٱلشَّٰهِدِينَ ﴿٥٣﴾ وَمَكَرُواْ وَمَكَرَ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ
ٱلۡمَٰكِرِينَ ﴿٥٤﴾ إِذۡ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ
إِلَيَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُواْ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ
فَوۡقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۖ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ
فَأَحۡكُمُ بَيۡنَكُمۡ فِيمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ﴿٥٥﴾ فَأَمَّا ٱلَّذِينَ
كَفَرُواْ فَأُعَذِّبُهُمۡ عَذَابٗا شَدِيدٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ وَمَا
لَهُم مِّن نَّٰصِرِينَ ﴿٥٦﴾ وَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٥٧﴾
ذَٰلِكَ نَتۡلُوهُ عَلَيۡكَ مِنَ ٱلۡأٓيَٰتِ وَٱلذِّكۡرِ ٱلۡحَكِيمِ ﴿٥٨﴾ إِنَّ
مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَۖ خَلَقَهُۥ مِن تُرَابٖ ثُمَّ قَالَ
لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلۡمُمۡتَرِينَ ﴿٦٠﴾
فَمَنۡ حَآجَّكَ فِيهِ مِنۢ بَعۡدِ مَا جَآءَكَ مِنَ ٱلۡعِلۡمِ فَقُلۡ تَعَالَوۡاْ نَدۡعُ
أَبۡنَآءَنَا وَأَبۡنَآءَكُمۡ وَنِسَآءَنَا وَنِسَآءَكُمۡ وَأَنفُسَنَا وَأَنفُسَكُمۡ
ثُمَّ نَبۡتَهِلۡ فَنَجۡعَل لَّعۡنَتَ ٱللَّهِ عَلَى ٱلۡكَٰذِبِينَ ﴿٦١﴾

﴿فَلَمَّآ أَحَسَّ عِيسَىٰ مِنۡهُمُ ٱلۡكُفۡرَ قَالَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ ﴿٥٢﴾ رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾ وَمَكَرُواْ وَمَكَرَ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ ﴿٥٤﴾﴾

﴾52. Then when 'Īsā came to know of their disbelief, he said: "Who will be my helpers in Allāh's cause?" Al-Ḥawāriyyūn said: "We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims."﴿

﴾53. "Our Lord! We believe in what You have sent down, and we follow the Messenger ['Īsā]; so write us down among those who bear witness."﴿

﴾54. And they (disbelievers) plotted and Allāh planned too. And Allāh is the Best of those who plot﴿

The Disciples Give Their Support to 'Īsā

Allāh said,

﴿فَلَمَّآ أَحَسَّ عِيسَىٰ﴾

﴾Then when 'Īsā came to know﴿, meaning, 'Īsā felt that they were adamant in disbelief and continuing in misguidance. He said to them,

﴿مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِ﴾

﴾Who will be my helper in Allāh's cause?﴿ Mujāhid commented,

"Meaning, who would follow me to Allāh?"[1] However, it appears that 'Isā was asking, "Who would help me convey the Message of Allāh?"

The Prophet ﷺ said during the *Hajj* season, before the Hijrah,

«مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أُبَلِّغَ كَلَامَ رَبِّي؟، فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي»

«*Who will give me asylum so that I can convey the Speech of my Lord, for the Quraysh have prevented me from conveying the Speech of my Lord.*»[2]

until he found the Anṣār.[3] The Anṣār helped the Prophet ﷺ and gave him refuge. He later migrated to them, they comforted the Prophet ﷺ and protected him from all his enemies, may Allāh be pleased with them all. This is similar to what happened with 'Isā, for some of the Children of Israel believed in him, gave him their aid and support and followed the light that was sent with him. This is why Allāh said about them;

﴿قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ۝٥٢ رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ۝٥٣﴾

﴿*Al-Hawāriyyūn said: "We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims. Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness."*﴾

Hawāri in Arabic - means 'support'. The Two *Ṣaḥīḥs* recorded that when the Prophet ﷺ encouraged the people to fight during the battle of *Al-Aḥzāb*, Az-Zubayr came forward, and again, when the Prophet ﷺ asked for fighters a second time. The Prophet ﷺ said,

«إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيِّي الزُّبَيْرُ»

«*Every Prophet has a Ḥawāri, and Az-Zubayr is my Ḥawāri*»[4]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said about,

[1] Ibn Abi Ḥātim 3:290.

[2] Aḥmad 3:322.

[3] *Al Bidāyah wan-Nihāyah* 5:140.

[4] *Fatḥ Al-Bāri* 6:63, Muslim 4:1879.

﴿فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

﴾*so write us down among those who bear witness*﴿

"Meaning among the *Ummah* of Muḥammad."[1] This *Ḥadīth* has a good chain of narration.

The Jews Plot to Kill 'Īsā

Allāh states that the Children of Israel tried to kill 'Īsā by conspiring to defame him and crucify him. They complained about him to the king who was a disbeliever. They claimed that 'Īsā was a man who misguided people, discouraged them from obeying the king, caused division, and separated between man and his own son. They also said other lies about 'Īsā, which they will carry on their necks, including accusing him of being an illegitimate son. The king became furious and sent his men to capture 'Īsā to torture and crucify him. When they surrounded 'Īsā's home and he thought that they would surely capture him, Allāh saved him from them, raising him up from the house to heaven. Allāh put the image of 'Īsā on a man who was in the house; when the unjust people went in the house while it was still dark, they thought that he was 'Īsā. They captured that man, humiliated and crucified him. They also placed thorns on his head.[2] However, Allāh deceived these people. He saved and raised His Prophet from them, leaving them in disarray in the darkness of their transgression, thinking that they had successfully achieved their goal. Allāh made their hearts hard, and defiant of the truth, disgracing them in such disgrace that it will remain with them until the Day of Resurrection. This is why Allāh said,

﴿وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٥٤﴾﴾

﴾*And they plotted, and Allāh planned too. And Allāh is the Best of those who plot.*﴿

﴿إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ

[1] Some of this story is based on a report from Ibn 'Abbās which appears in the explanation of *Sūrat An-Nisā'* no. 156.

[2] Ibn Abi Ḥātim 2:294.

فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ ﴾

﴾*55. And (remember) when Allāh said: "O 'Īsā! I will take you and raise you to Myself and purify [save] you from those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."*

﴾*56. "As to those who disbelieve, I will punish them with severe torment in this world and in the Hereafter, and they will have no helpers."*﴿

﴾*57. And as for those who believe and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the wrongdoers.*﴿

﴾*58. This is what We recite to you of the verses and the Wise Reminder.*﴿

Meaning of 'Take You'

Allāh said,

﴿إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

﴾*I will take you and raise you to Myself*﴿ while you are asleep. Allāh said in a similar *Āyat*,

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ﴾

﴾*It is He Who takes your souls by night (when you are asleep).*﴿ [6:60], and,

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا﴾

﴾*It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep.*﴿ [39:42].

The Messenger of Allāh ﷺ used to recite the following words when he would awaken;

«الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ»

«*All the thanks are due to Allāh Who brought us back to life after He had caused us to die (sleep), and the Return is to Him*».[1]

Allāh said,

﴿وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ﴾

﴾*And because of their disbelief and allegations against Maryam and because of their saying "We killed Al-Masīḥ 'Īsā, son of Maryam, the Messenger of Allāh," – but they killed him not, nor crucified him, but it appeared that way to them*﴿ until,

﴿وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾

﴾*For surely; they killed him not But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death. And on the Day of Resurrection, he ['Īsā] will be a witness against them.*﴿ [4:156-159]

'His death' refers to 'Īsā, and the *Āyah* means that the People of the Book will believe in 'Īsā, before 'Īsā dies. This will occur when 'Īsā comes back to this world before the Day of Resurrection, as we will explain. By that time, all the People of the Book will believe in 'Īsā, for he will annul the *Jizyah*[2] and he will only accept Islām from people. Ibn Abi Ḥātim recorded that Al-Ḥasan said that Allāh's statement,

﴿إِنِّى مُتَوَفِّيكَ﴾

﴾*I will take you*﴿ is in reference to sleep, for Allāh raised 'Īsā while he was asleep.[3]

Altering the Religion of 'Īsā

Allāh said,

[1] *Fatḥ Al-Bāri* 11:134.

[2] A tax levied on non-Muslims living under Muslim control.

[3] Ibn Abi Ḥātim 2:296.

﴿وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟﴾

﴾And purify [save] you from those who disbelieve﴿

by raising you to heaven,

﴿وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ﴾

﴾And I will make those who follow you superior to those who disbelieve, till the Day of Resurrection﴿

This is what happened. When Allāh raised 'Īsā to heaven, his followers divided into sects and groups. Some of them believed in what Allāh sent 'Īsā as, a servant of Allāh, His Messenger, and the son of His female-servant.

However, some of them went to the extreme over 'Īsā, believing that he was the son of Allāh. Some of them said that 'Īsā was Allāh Himself, while others said that he was one of a Trinity. Allāh mentioned these false creeds in the Qur'ān and refuted them. The Christians remained like this until the third century CE, when a Greek king called, Constantine, became a Christian for the purpose of destroying Christianity. Constantine was either a philosopher, or he was just plain ignorant. Constantine changed the religion of 'Īsā by adding to it and deleting from it. He established the rituals of Christianity and the so-called Great Trust, which is in fact the Great Treachery. He also allowed them to eat the meat of swine, changed the direction of the prayer that 'Īsā established to the east, built churches for 'Īsā, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of 'Īsā became the religion of Constantine, who built more then twelve thousand churches, temples and monasteries for the Christians as well as the city that bears his name, Constantinople (Istanbul). Throughout this time, the Christians had the upper hand and dominated the Jews. Allāh aided them against the Jews because they used to be closer to the truth than the Jews, even though both groups were and still are disbelievers, may Allāh's curse descend on them.

When Allāh sent Muḥammad ﷺ, those who believed in him also believed in Allāh, His Angels, Books and Messengers in the correct manner. So they were the true followers of every Prophet who came to earth. They believed in the unlettered Prophet ﷺ, the Final Messenger and the master of all mankind,

who called them to believe in the truth in its entirety. This is why they had more right to every Prophet than his own nation, especially those who claim to follow their Prophet's way and religion, yet change and alter his religion. Furthermore, Allāh abrogated all the laws that were sent down to the Prophets with the Law He sent Muḥammad ﷺ with, which consists of the true religion that shall never change or be altered until the commencement of the Last Hour. Muḥammad's religion shall always be dominant and victorious over all other religions. This is why Allāh allowed Muslims to conquer the eastern and western parts of the world and the kingdoms of the earth. Furthermore, all countries submitted to them; they demolished Kisra (king of Persia) and destroyed the Czar, ridding them of their treasures and spending these treasures for Allāh's sake. All this occurred just as their Prophet ﷺ told them it would, when he conveyed Allāh's statement,

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا﴾

﴿Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they worship Me and do not associate anything with Me.﴾ [24:55].

Therefore, Muslims are the true believers in 'Īsā. The Muslims then acquired Ash-Shām from the Christians, causing them to evacuate to Asia Minor, to their fortified city in Constantinople. The Muslims will be above them until the Day of Resurrection. Indeed, he, Muḥammad ﷺ, who is truthful and who received the true news, has conveyed to Muslims that they will conquer Constantinople in the future,[1] and seize its treasures.

[1] This occured after Ibn Kathīr's time.

Threatening the Disbelievers with Torment in This Life and the Hereafter

Allāh said,

﴿وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ - فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

﴾And I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute. As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.﴿

This is what Allāh did to the Jews who disbelieved in 'Īsā and the Christians who went to the extreme over him. Allāh tormented them in this life; they were killed, captured, and lost their wealth and kingdoms. Their torment in the Hereafter is even worse and more severe,

﴿وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ﴾

﴾And they have no Wāq (defender or protector) against Allāh﴿ [13:34].

﴿وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ﴾

﴾And as for those who believe and do righteous good deeds, Allāh will pay them their reward in full﴿

in this life, with victory and domination, and in the Hereafter, with Paradise and high grades,

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

﴾And Allāh does not like the wrongdoers.﴿

Allāh then said,

﴿ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ﴾

﴾This is what We recite to you of the verses and the Wise Reminder.﴿

meaning, "What We narrated to you, O Muhammd, regarding 'Īsā, his birth and his life, is what Allāh conveyed and revealed

إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾ فَإِن تَوَلَّوْا فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ ﴿٦٣﴾
قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا ٱشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ
إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ ۚ أَفَلَا
تَعْقِلُونَ ﴿٦٥﴾ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ
عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ
لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ
حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى ٱلنَّاسِ
بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا ۗ وَٱللَّهُ وَلِىُّ
ٱلْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ
وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ
ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ﴿٧٠﴾

to you, sent down from the *Al-Lawḥ Al-Maḥfūẓ* (The Preserved Tablet). So there is no doubt in it. Similarly, Allāh said in *Sūrah Maryam*;

﴿ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَٰنَهُۥٓ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾﴾

﴾Such is 'Īsā, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not Allāh that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" and it is.﴿

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾ إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾ فَإِن تَوَلَّوْا فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ ﴿٦٣﴾﴾

﴾59. Verily, the likeness of 'Īsā before Allāh is the likeness of Ādam. He created him from dust, then said to him: "Be!" and he was.﴿

﴾60. (This is) the truth from your Lord, so be not of those who doubt.﴿

﴾61. Then whoever disputes with you concerning him after the

knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then we pray and we invoke Allāh's curse upon the liars."﴾

﴿*62. Verily, this is the true narrative, and there is no god except Allāh. And indeed, Allāh is the Almighty, the All-Wise.*﴾

﴿*63. And if they turn away, then surely, Allāh is All-Aware of those who do mischief.*﴾

The Similarities Between the Creation of Ādam and the Creation of 'Īsā

Allāh said,

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ﴾

﴿*Verily, the likeness of 'Īsā before Allāh*﴾

regarding Allāh's ability, since He created him without a father,

﴿كَمَثَلِ ءَادَمَ﴾

﴿*is the likeness of Ādam*﴾, for Allāh created Ādam without a father or a mother. Rather,

﴿خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ﴾

﴿*He created him from dust, then (He) said to him: "Be!" and he was.*﴾

Therefore, He Who created Ādam without a father or a mother is able to create 'Īsā, as well, without a father. If the claim is made that 'Īsā is Allāh's son because he was created without a father, then the same claim befits Ādam even more. However, since such a claim regarding Ādam is obviously false, then making the same claim about 'Īsā is even more false.

Furthermore, by mentioning these facts, Allāh emphasizes His ability, by creating Ādam without a male or female, Ḥawā' from a male without a female, and 'Īsā from a mother without a father, compared to His creating the rest of creation from male and female. This is why Allāh said in *Sūrah Maryam*,

﴿وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ﴾

﴾And We made him a sign for mankind﴿ [19:21].

Allāh said in this *Āyah*,

﴿ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ۝٦٠﴾

﴾(This is) the truth from your Lord, so be not of those who doubt.﴿

meaning, this is the only true story about ʿĪsā, and what is beyond truth save falsehood? Allāh next commands His Messenger ﷺ to call those who defy the truth, regarding ʿĪsā, to the *Mubāhalah* (the curse).

The Challenge to the *Mubāhalah*

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ﴾

﴾Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves"﴿ for the *Mubāhalah*,

﴿ثُمَّ نَبْتَهِلْ﴾

﴾then we pray﴿, supplicate,

﴿فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَـٰذِبِينَ﴾

﴾and we invoke Allāh's curse upon the liars﴿ among the two of us.

The reason for the call to *Mubāhalah* and the revelation of the *Āyāt* from the beginning of this *Sūrah* until here, is that a delegation from the Christians of Najrān (in Yemen) came to Al-Madīnah to argue about ʿĪsā, claiming that he was divine and the son of Allāh. Allāh sent down the beginning of this *Sūrah* until here, to refute their claims, as Imām Muḥammad bin Isḥāq bin Yasār and other scholars stated.

Muḥammad bin Isḥāq bin Yasār said in his famous *Sīrah*, "The delegation of Christians from Najrān came to the Messenger of Allāh ﷺ. The delegation consisted of sixty horsemen, including fourteen of their chiefs who make

decisions. These men were Al-'Āqib, also known as 'Abdul-Masīḥ, As-Sayyid, also known as Al-Ayham, Abu Ḥārithah bin 'Alqamah, of [the family of] Bakr bin Wā'il and Uways bin Al-Ḥārith. They also included, Zayd, Qays, Yazīd, Nabīh, Khuwaylid, 'Amr, Khālid, 'Abdullāh and Yuḥannas. Three of these men were chiefs of this delegation, Al-'Āqib, their leader and to whom they referred for advice and decision; As-Sayyid, their scholar and leader in journeys and social gatherings; and Abu Ḥārithah bin 'Alqamah, their patriarch, priest and religious leader. Abu Ḥārithah was an Arab man from [the family of] Bakr bin Wā'il, but when he embraced Christianity, the Romans and their kings honored him and built churches for him (or in his honor). They also supported him financially and gave him servants, because they knew how firm his faith in their religion was."[1] Abu Ḥārithah knew the description of the Messenger of Allāh ﷺ from what he read in earlier divine Books. However, his otherwise ignorance led him to insist on remaining a Christian, because he was honored and had a high position with the Christians.

Ibn Isḥāq said, "Muḥammad bin Ja'far bin Az-Zubayr said that, 'The (Najrān) delegation came to the Messenger of Allāh ﷺ in Al-Madīnah, entered his *Masjid* wearing robes and garments, after the Prophet ﷺ had prayed the *'Aṣr* prayer. They accompanied a caravan of camels led by Bani Al-Ḥārith bin Ka'b. The Companions of the Messenger of Allāh ﷺ who saw them said that they never saw a delegation like them after that... Then Abu Ḥārithah bin 'Alqamah and Al-'Āqib 'Abdul-Masīḥ or As-Sayyid Al-Ayham spoke to the Messenger of Allāh ﷺ, and they were Christians like the king (Roman King). However, they disagreed about 'Īsā; some of them said, 'He is Allāh,' while some said, 'He is the son of Allāh,' and some others said, 'He is one of a trinity.' Allāh is far from what they attribute to Him."

Indeed, these are the creeds of the Christians. They claim that 'Īsā is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life. However, all these miracles occurred by

[1] Ibn Hishām 2:222.

Allāh's leave, so that 'Īsā would be a sign from Allāh for people.

They also claim that 'Īsā is the son of Allāh, since he did not have a father and he spoke when he was in the cradle, a miracle which had not occurred by any among the Children of Ādam before him, so they claim. They also claim that 'Īsā is one of a trinity, because Allāh would say, 'We did, command, create and demand.' They said, 'If Allāh were one, he would have said, 'I did, command, create and decide.' This is why they claim that 'Īsā and Allāh are one (Trinity). Allāh is far from what they attribute to Him, and we should mention that the Qur'ān refuted all these false Christian claims.

Ibn Isḥāq continued, "When these *Āyāt* came to the Messenger from Allāh ﷺ, thus judging between him and the People of the Book, Allāh also commanded the Prophet ﷺ to call them to the *Mubāhalah* if they still refused the truth. The Prophet ﷺ called them to the *Mubāhalah*. They said, 'O Abu Al-Qāsim! Let us think about this matter and get back to you with our decision to what we want to do.' They left the Prophet ﷺ and conferred with Al-'Āqib, to whom they referred to for advice. They said to him, 'O 'Abdul-Masīḥ! What is your advice?' He said, 'By Allāh, O Christian fellows! You know that Muḥammad is a Messenger and that he brought you the final word regarding your fellow ('Īsā). You also know that no Prophet conducted *Mubāhalah* with any people, and the old persons among them remained safe and the young people grew up. Indeed, it will be the end of you if you do it. If you have already decided that you will remain in your religion and your creed regarding your fellow ('Īsā), then conduct a treaty with the man (Muḥammad) and go back to your land.' They came to the Prophet ﷺ and said, 'O Abu Al-Qāsim! We decided that we cannot do *Mubāhalah* with you and that you remain on your religion, while we remain on our religion. However, send with us a man from your Companions whom you are pleased with to judge between us regarding our monetary disputes, for you are acceptable to us in this regard.'"[1]

Al-Bukhāri recorded that Ḥudhayfah said, "Al-'Āqib and As-Sayyid, two leaders from Najrān, came to the Messenger of

[1] Ibn Hishām 2:233.

Allāh ﷺ seeking to invoke Allāh for curses (against whoever is unjust among them), and one of them said to the other, 'Let us not do that. By Allāh, if he were truly a Prophet and we invoke Allāh for curses, we and our offspring shall never succeed afterwards.' So they said, 'We will give you what you asked and send a trusted man with us, just a trusted man.' The Messenger of Allāh ﷺ said;

«لأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ» فاستشرف لها أصحاب رسول الله ﷺ، فقال: «قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ» فلما قام، قال رسول الله ﷺ: «هٰذَا أَمِينُ هٰذِهِ الأُمَّةِ»

«"*Verily, I will send a trusted man with you, a truly trustworthy man." The Companions of the Messenger of Allāh ﷺ all felt eager to be that man. The Messenger ﷺ said, "O Abu 'Ubaydah bin Al-Jarrāḥ! Stand up." When Abu 'Ubaydah stood up, the Messenger of Allāh ﷺ said, "This is the trustee of this Ummah.'"*»[1]

Al-Bukhāri recorded that Anas said that the Messenger of Allāh ﷺ said on another occasion,

«لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هٰذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ»

«*Every Ummah has a trustee, and the trustee of this Ummah is Abu 'Ubaydah bin Al-Jarrāḥ.*»[2]

Imām Aḥmad recorded that Ibn 'Abbās said, "Abu Jahl, may Allāh curse him, said, 'If I see Muḥammad praying next to the *Ka'bah*, I will step on his neck.' The Prophet later said,

«لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا، ولو أن اليهود تمنوا الموت لماتوا، ورأوا مقاعدهم من النار، ولو خرج الذين يباهلون رسول الله ﷺ لرجعوا لا يجدون مالًا ولا أهلًا».

«*Had he tried to do it, the angels would have taken him publicly. Had the Jews wished for death, they would have perished and would have seen their seats in the Fire. Had those who sought Mubāhalah with the Messenger of Allāh, ﷺ went ahead with it, they would not have found estates or families*

[1] *Fatḥ Al-Bāri* 7:695.

[2] *Fatḥ Al-Bāri* 7:696.

when they returned home».»[1]

Al-Bukhāri, At-Tirmidhi and An-Nasā'ī[2] also recorded this *Ḥadīth*, which At-Tirmidhi graded *Ḥasan Ṣaḥīḥ*.

Allāh then said,

﴿إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ﴾

﴿*Verily, this is the true narrative*﴾ meaning, what we narrated to you, O Muḥammad, about 'Īsā is the plain truth that cannot be avoided,

﴿وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ فَإِن تَوَلَّوْا﴾

﴿*and none has the right to be worshipped but Allāh. And indeed, Allāh is the All-Mighty, the All-Wise. And if they turn away,*﴾ by abandoning this truth,

﴿فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ﴾

﴿*then surely, Allāh is All-Aware of those who do mischief.*﴾

for those who abandon the truth for falsehood commit mischief, and Allāh has full knowledge of them and will subject them to the worst punishment. Verily, Allāh is able to control everything, all praise and thanks are due to Him, and we seek refuge with Him from His revenge.

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ۝﴾

﴿*64. Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allāh the same, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away, say: "Bear witness that we are Muslims."*﴾

Every Person Knows about *Tawḥīd*

This *Āyah* includes the People of the Book, the Jews and Christians, and those who follow their ways.

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[1] Aḥmad 1:248.

[2] *Fatḥ Al-Bāri* 8:595, *Tuḥfat Al-Aḥwadhi* 9:77, An-Nasā'ī in *Al-Kubrā* 6:518.

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ﴾

﴾Say: "O people of the Scripture! Come to a word"﴿

'Word' - in Arabic - also means a complete sentence, as evident from this *Āyah*. Allāh described this word as being one,

﴿سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ﴾

﴾that is the same between us and you﴿, an honest and righteous word that is fair to both parties. Allāh then explained this word,

﴿أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا﴾

﴾that we worship none but Allāh (Alone), and that we associate no partners with Him,﴿

we worship neither a statue, cross, idol, *Ṭāghūt* (false gods), fire or anything else. Rather, we worship Allāh Alone without partners, and this is the message of all of Allāh's Messengers. Allāh said,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴾And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)."﴿ [21:25] and,

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ﴾

﴾And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Ṭāghūt (all false deities)."﴿ [16:36]. Allāh said next,

﴿وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ﴾

﴾"and that none of us shall take others as lords besides Allāh."﴿

Ibn Jurayj commented, "We do not obey each other in disobedience to Allāh."

﴿فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾

﴾Then, if they turn away, say: "Bear witness that we are Muslims."﴿

if they abandon this fair call, then let them know that you will remain in Islām as Allāh has legislated for you.

We should mention that the letter that the Prophet ﷺ sent to Heraclius reads, "In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, the Messenger of Allāh, to Heraclius, Leader of the Romans: peace be upon those who follow the true guidance. Embrace Islām and you will acquire safety, embrace Islām and Allāh will grant you a double reward. However, if you turn away from it, then you will carry the burden of the peasants, and,

﴿يَٰأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْا فَقُولُوا ٱشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

﴾"O people of the Scripture: Come to a word that is the same between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away, say: "Bear witness that we are Muslims."﴿"

Muḥammad bin Isḥāq and other scholars said that the beginning of *Sūrah Āl 'Imrān*, and more than eighty verses thereafter; were revealed about the delegation of Najrān. Az-Zuhri stated that the people of Najrān were the first people to pay the *Jizyah* (tax money paid to the Muslim State). However, there is no disagreement that the *Āyah* that ordained the *Jizyah* [9:29] was revealed after the *Fatḥ* (conquering Makkah, and therefore, after the delegation of Najrān came to Al-Madīnah). So, how can this *Āyah* [3:64] be contained in the Prophet's letter to Heraclius before the victory of Makkah, and how can we harmonize between the statements of Muḥammad bin Isḥāq and Az-Zuhri? The answer is that the delegation of Najrān came before Al-Ḥudaybiyyah (before the victory of Makkah), and what they paid was in lieu of the *Mubāhalah*; not as *Jizyah*. The *Āyah* about the *Jizyah* was later revealed, and its ruling supported what occurred with the Najrān people. In support of this opinion, we should mention that in another instance, the ruling on dividing the booty into one - fifth (for the Prophet ﷺ) and four-fifths (for the fighters) agreed with the practice of 'Abdullāh bin Jaḥsh during the raid that he led before Badr. An *Āyah* later on upheld the way 'Abdullāh

divided the booty. Therefore, it is possible that the Prophet ﷺ wrote this statement (Say, "O People of the Scripture...") in his letter to Heraclius before the *Āyah* was revealed. Later on, the Qur'ān agreed with the Prophet's statement, word by word. It is also a fact that the Qur'ān was revealed in agreement with what 'Umar said regarding the captured disbelievers at Badr, the *Ḥijāb* (Muslim woman code of dress), refraining from performing prayer for the hypocrites, and regarding his statements:

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴾*And take you the Maqām (place) of Ibrāhīm as a place of prayer.*﴿ [2:125], and,

﴿عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ﴾

﴾*It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you.*﴿ [66:5].

﴿يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ حَـٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَـٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَـٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾﴾

﴾*65. O people of the Scripture! Why do you dispute about Ibrāhīm, while the Tawrāh and the Injīl were not revealed till after him? Have you then no sense?*﴿

﴾*66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not.*﴿

﴾*67. Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa and he was not of the Mushrikīn* ﴿

﴾*68. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the Walī (Protector and Helper) of the believers.*﴿

Disputing with the Jews and Christians About the Religion of Ibrāhīm

Allāh censures the Jews and Christians for their dispute with Muslims over Ibrāhīm Al-Khalīl and the claim each group made that he was one of them. Muḥammad bin Isḥāq bin Yasār reported that Ibn 'Abbās said, "The Christians of Najrān and Jewish rabbis gathered before the Messenger of Allāh ﷺ and disputed in front of him. The rabbis said, 'Ibrāhīm was certainly Jewish.' The Christians said, 'Certainly, Ibrāhīm was Christian.' So Allāh sent down,

﴿يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تُحَآجُّونَ فِيٓ إِبۡرَٰهِيمَ﴾

﴾O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm,﴿

meaning, 'How is it that you, Jews, claim that Ibrāhīm was Jew, although he lived before Allāh sent down the Tawrāh to Mūsā? How is it that you, Christians, claim that Ibrāhīm was Christian, although Christianity came after his time?"[1] This is why Allāh said,

﴿أَفَلَا تَعۡقِلُونَ﴾

﴾Have you then no sense?﴿

Allāh then said,

﴿هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ حَٰجَجۡتُمۡ فِيمَا لَكُم بِهِۦ عِلۡمٞ فَلِمَ تُحَآجُّونَ فِيمَا لَيۡسَ لَكُم بِهِۦ عِلۡمٞۚ﴾

﴾Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge?﴿

This *Āyah* criticizes those who argue and dispute without knowledge, just as the Jews and Christians did concerning Ibrāhīm. Had they disputed about their religions, which they had knowledge of, and about the Law that was legislated for them until Muḥammad ﷺ was sent, it would have been better for them. Rather, they disputed about what they had no knowledge of, so Allāh criticized them for this behavior. Allāh commanded them to refer what they have no knowledge of to He Who knows the seen and unseen matters and Who knows

[1] Aṭ-Ṭabari 6:490.

the true reality of all things. This is why Allāh said,

﴿وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

﴾It is Allāh Who knows, and you know not.﴿

Allāh said,

﴿مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا﴾

﴾Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfa﴿, shunning *Shirk* and living in *Imān*,

﴿وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ﴾

﴾and he was not of the Mushrikīn.﴿

This *Āyah* is similar to the *Āyah* in *Sūrat Al-Baqarah*,

﴿وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟﴾

﴾And they say, "Be Jews or Christians, then you will be guided..."﴿ [2:135].

Allāh said next,

﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾﴾

﴾Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the Walī (Protector and Helper) of the believers.﴿

This *Āyah* means, "The people who have the most right to be followers of Ibrāhīm are those who followed his religion and this Prophet, Muḥammad ﷺ, and his Companions from the Muhājirīn, Anṣār and those who followed their lead." Sa'īd bin Manṣūr recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ لِكُلِّ نَبِيٍّ وُلَاةً مِنَ النَّبِيِّينَ، وَإِنَّ وَلِيِّي مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي عَزَّ وَجَلَّ»

«Every Prophet had a Walī (supporter, best friend) from among the Prophets. My Walī among them is my father Ibrāhīm, the Khalīl (intimate friend) of my Lord, the Exalted and Most Honored»

The Prophet ﷺ then recited,

﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ﴾

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَلۡبِسُونَ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُونَ ٱلۡحَقَّ
وَأَنتُمۡ تَعۡلَمُونَ ﴿٧١﴾ وَقَالَت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ ءَامِنُواْ
بِٱلَّذِيٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ ءَاخِرَهُۥ
لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٧٢﴾ وَلَا تُؤۡمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمۡ قُلۡ إِنَّ
ٱلۡهُدَىٰ هُدَى ٱللَّهِ أَن يُؤۡتَىٰٓ أَحَدٞ مِّثۡلَ مَآ أُوتِيتُمۡ أَوۡ يُحَآجُّوكُمۡ
عِندَ رَبِّكُمۡۗ قُلۡ إِنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ
عَلِيمٞ ﴿٧٣﴾ يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ
ٱلۡعَظِيمِ ﴿٧٤﴾ ۞ وَمِنۡ أَهۡلِ ٱلۡكِتَٰبِ مَنۡ إِن تَأۡمَنۡهُ بِقِنطَارٖ
يُؤَدِّهِۦٓ إِلَيۡكَ وَمِنۡهُم مَّنۡ إِن تَأۡمَنۡهُ بِدِينَارٖ لَّا يُؤَدِّهِۦٓ إِلَيۡكَ إِلَّا
مَا دُمۡتَ عَلَيۡهِ قَآئِمٗاۗ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَيۡسَ عَلَيۡنَا فِي ٱلۡأُمِّيِّـۧنَ
سَبِيلٞ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُمۡ يَعۡلَمُونَ ﴿٧٥﴾
بَلَىٰۚ مَنۡ أَوۡفَىٰ بِعَهۡدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَّقِينَ ﴿٧٦﴾ إِنَّ
ٱلَّذِينَ يَشۡتَرُونَ بِعَهۡدِ ٱللَّهِ وَأَيۡمَٰنِهِمۡ ثَمَنٗا قَلِيلًا أُوْلَٰٓئِكَ لَا
خَلَٰقَ لَهُمۡ فِي ٱلۡأٓخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيۡهِمۡ
يَوۡمَ ٱلۡقِيَٰمَةِ وَلَا يُزَكِّيهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿٧٧﴾

﴾Verily, among mankind who have the best claim to Ibrāhīm are those who followed him...﴿[1]

Allāh's statement,

﴿وَٱللَّهُ وَلِيُّ ٱلۡمُؤۡمِنِينَ﴾

﴾And Allāh is the Walī (Protector and Helper) of the believers.﴿ means, Allāh is the Protector of all those who believe in His Messengers.

﴿وَدَّت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ لَوۡ يُضِلُّونَكُمۡ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ﴿٦٩﴾ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمۡ تَشۡهَدُونَ ﴿٧٠﴾ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَلۡبِسُونَ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُونَ ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ ﴿٧١﴾ وَقَالَت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ ءَامِنُواْ بِٱلَّذِيٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ ءَاخِرَهُۥ لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٧٢﴾ وَلَا تُؤۡمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمۡ قُلۡ إِنَّ ٱلۡهُدَىٰ هُدَى ٱللَّهِ أَن يُؤۡتَىٰٓ أَحَدٞ مِّثۡلَ مَآ أُوتِيتُمۡ أَوۡ يُحَآجُّوكُمۡ عِندَ رَبِّكُمۡۗ قُلۡ إِنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ﴿٧٣﴾ يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ﴿٧٤﴾﴾

﴾69. A party of the People of the Scripture wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.﴿

﴾70. "O People of the Scripture! Why do you disbelieve in the Āyāt of Allāh, while you bear witness."﴿

[1] Sa'īd bin Manṣūr 3;1047.

﴾71. "O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know?"﴿

﴾72. And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.﴿

﴾73. And believe no one except the one who follows your religion." Say (O Prophet): "Verily, right guidance is the guidance of Allāh." (And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say: "All the bounty is in the Hand of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."﴿

﴾74. He selects for His Mercy whom He wills and Allāh is the Owner of great bounty.﴿

The Envy the Jews Feel Towards Muslims; Their Wicked Plots Against Muslims

Allāh states that the Jews envy the faithful and wish they could misguide them. Allāh states that the punishment of this behavior will fall back upon them, while they are unaware. Allāh criticizes them,

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ٧٠﴾

﴾O People of the Scripture!: Why do you disbelieve in the Āyāt of Allāh, while you bear witness.﴿

You know for certain that Allāh's *Āyāt* are true and authentic,

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ٧١﴾

﴾O People of the Scripture: Why do you mix truth with falsehood and conceal the truth while you know?﴿

by hiding what is in your Books about the description of Muḥammad ﷺ, while you know what you do.

﴿وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ﴾

﴾And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it

at the end of the day,﴾

This is a wicked plan from the People of the Book to deceive Muslims who are weak in the religion. They decided that they would pretend to be believers in the beginning of the day, by attending the dawn prayer with the Muslims. However, when the day ended, they would revert to their old religion so that the ignorant people would say, "They reverted to their old religion because they uncovered some shortcomings in the Islāmic religion." This is why they said next.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴾*so that they may turn back.*﴿ Ibn Abi Najīḥ said that Mujāhid commented about this *Āyah*, which refers to the Jews, "They attended the dawn prayer with the Prophet ﷺ and disbelieved in the end of the day in order to misguide the people. This way, people would think that they have uncovered shortcomings in the religion that they briefly followed."[1]

﴿وَلَا تُؤْمِنُوٓا۟ إِلَّا لِمَن تَبِعَ دِينَكُمْ﴾

﴾*"And believe no one except the one who follows your religion."* ﴿

They said, do not trust anyone with your secret knowledge, except those who follow your religion. Therefore, they say, do not expose your knowledge to Muslims in order to prevent them from believing in it and, thus, use it as proof against you. Allāh replied,

﴿قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ﴾

﴾*Say: (O Prophet) "Verily, right guidance is the guidance of Allāh."*﴿

Allāh guides the hearts of the faithful to the perfect faith through the clear *Āyāt*, plain proofs and unequivocal evidence that He has sent down to His servant and Messenger Muḥammad ﷺ. This occurs, O you Jews, even though you hide the description of Muḥammad ﷺ. the unlettered Prophet whom you find in your Books that you received from the earlier Prophets. Allāh's statement;

﴿أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ﴾

[1] Aṭ-Ṭabari 6:508.

﴾(And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord."﴿

They say, "Do not disclose the knowledge that you have to the Muslims, to prevent them from learning it and thus becoming your equals. They will be even better because they will believe in it or will use it against you as evidence with your Lord, and thus establish Allāh's proof against you in this life and the Hereafter." Allāh said,

﴿قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ﴾

﴾Say: "All the bounty is in the Hand of Allāh; He grants to whom He wills.﴿

meaning, all affairs are under His control, and He gives and takes. Verily, Allāh gives faith, knowledge and sound comprehension to whomever He wills. He also misguides whomever He wills by blinding his sight, mind, sealing his heart, hearing and stamping his eyes closed. Allāh has the perfect wisdom and the unequivocal proofs.

﴿وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ۝٧٣ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ۝٧٤﴾

﴾And Allāh is All-Sufficient for His creatures' needs, All-Knower." He selects for His mercy whom He wills and Allāh is the Owner of great bounty.﴿

meaning, He has endowed you, O believers, with tremendous virtue, in that He honored your Prophet Muḥammad ﷺ over all other prophets, and by directing you to the best *Sharī'ah* there is.

﴿۞ وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ۝٧٥ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ۝٧٦﴾

﴾75. Among the People of the Scripture is he who, if entrusted with a Qinṭār (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But

they tell a lie against Allāh while they know it.﴾

﴿*76. Yes, whoever fulfills his pledge and fears Allāh much; verily, then Allāh loves the Muttaqīn (the pious).*﴾

How Trustworthy Are the Jews?

Allāh states that there are deceitful people among the Jews. He also warns the faithful against being deceived by them, because some of them,

﴿مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ﴾

﴿*if entrusted with a Qinṭār (a great amount)*﴾ of money,

﴿يُؤَدِّهِ إِلَيْكَ﴾

﴿*will readily pay it back;*﴾ This *Āyah* indicates that this type would likewise give what is less than a *Qinṭār*, as is obvious. However,

﴿وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا﴾

﴿*and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding,*﴾

and insisting on acquiring your rightful property. If this is what he would do with one *Dinār*, then what about what is more than a *Dinār*? We mentioned the meaning of *Qinṭār* in the beginning of this *Sūrah*, while the value of *Dinār* is well known. Allāh's statement,

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ﴾

﴿*because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)."*﴾

means, what made them reject the truth (or what they owed) is that they said, "There is no harm in our religion if we eat up the property of the unlettered ones, the Arabs, for Allāh has allowed it for us." Allāh replied,

﴿وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾

﴿*But they tell a lie against Allāh while they know it.*﴾

for they invented this lie and word of misguidance. Rather, Allāh would not allow this money for them unless they had a right to it.

'Abdur-Razzāq recorded that Ṣa'ṣa'ah bin Yazīd said that a man asked Ibn 'Abbās, "During battle, we capture some property belonging to *Ahl Adh-Dhimmah,*[1] such as chickens and sheep." Ibn 'Abbās said, "What do you do in this case?" The man said, "We say that there is no sin (if we confiscate them) in this case." He said, "That is what the People of the Book said,

﴿لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّۦنَ سَبِيلٌ﴾

﴾*There is no blame on us to betray and take the properties of the illiterates (Arabs).*﴿

Verily, if they pay the *Jizyah*, then you are not allowed their property, except when they willingly give it up."[2]

Allāh then said,

﴿بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ﴾

﴾*Yes, whoever fulfills his pledge and fears Allāh much,*﴿

fulfills his promise and fears Allāh among you, O People of the Book, regarding the covenant Allāh took from you to believe in Muḥammad ﷺ when he is sent, just as He took the same covenant from all Prophets and their nations. Whoever avoids Allāh's prohibitions, obeys Him and adheres to the *Sharī'ah* that He sent with His Final Messenger ﷺ and the master of all mankind.

﴿فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ﴾

﴾*verily, then Allāh loves the Muttaqīn.*﴿

﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَـٰٓئِكَ لَا خَلَـٰقَ لَهُمْ فِى ٱلْـَٔاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَـٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٧٧﴾

﴾*77. Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.*﴿

[1] Jews and Christians living under Muslim control.

[2] *Tafsīr 'Abdur-Razzāq* 1:123.

There is No Share in the Hereafter for Those Who Break Allāh's Covenant

Allāh states that whoever prefers the small things of this short, soon to end life, instead of fulfilling what they have promised Allāh by following Muḥammad ﷺ, announcing his description [from their books] to people and affirming his truth, then,

﴿أُوْلَـٰٓئِكَ لَا خَلَـٰقَ لَهُمْ فِى ٱلْـَٔاخِرَةِ﴾

﴾*they shall have no portion in the Hereafter.*﴿

They will not have a share or part in the Hereafter's rewards,

﴿وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَـٰمَةِ﴾

﴾*Neither will Allāh speak to them nor look at them on the Day of Resurrection*﴿

with His mercy. This *Āyah* indicates that Allāh will not speak words of kindness nor look at them with any mercy,

﴿وَلَا يُزَكِّيهِمْ﴾

﴾*nor will He purify them*﴿ from sins and impurities. Rather, He will order them to the Fire,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴾*and they shall have a painful torment.*﴿

There are several *Ḥadīths* on the subject of this *Āyah*, some of which follow.

The First *Ḥadīth*

Imām Aḥmad recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ»
قلت: يا رسول الله، من هم؟ خابوا وخسروا قال: وأعاده رسول الله ﷺ ثلاث مرات، قال: «الْمُسْبِلُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ، وَالْمَنَّانُ»

«*There are three persons whom Allāh will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment. I said, 'O Messenger of Allāh! Who are they, may they gain failure and loss?' He said, repeating this*

statement thrice, 'The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it).'»"[1]

This was also recorded by Muslim, and the collectors of the *Sunan*.[2]

Another Ḥadīth

Imām Aḥmad recorded that 'Adi bin 'Amīrah Al-Kindi said, "Imru' Al-Qays bin 'Ābis, a man from Kindah, disputed with a man from Ḥaḍramūt in front of the Messenger of Allāh ﷺ concerning a piece of land. The Prophet ﷺ required the man from Ḥaḍramūt to present his evidence, but he did not have any. The Prophet ﷺ required Imru' Al-Qays to swear to his truthfulness, but the man from Ḥaḍramūt said, 'O Messenger of Allāh! If you only require him to swear, then by the Lord of the *Ka'bah* (Allāh), my land is lost.' The Messenger of Allāh ﷺ said,

«مَنْ حَلَفَ عَلٰى يَمِينٍ كَاذِبَةٍ لِيَقْتَطِعَ بِهَا مَالَ أَحَدٍ، لَقِيَ اللهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ»

«Whoever swears while lying to acquire the property of others, will meet Allāh while He is angry with him.»"

Rajā' one of the narrators of the *Ḥadīth*, said that the Messenger of Allāh ﷺ then recited,

﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا﴾

﴿Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths...﴾

Imru' Al-Qays said, 'What if one forfeits this dispute, what will he gain, O Messenger of Allāh?' The Prophet ﷺ answered, 'Paradise.' Imru' Al-Qays said, 'Bear witness that I forfeit all the land for him.'"[3] An-Nasā'i also recorded this *Ḥadīth*.[4]

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[1] Aḥmad 5:148.

[2] Muslim 1:102, Abu Dāwud 4:346, *Tuḥfat Al-Aḥwadhi* 4:401, An-Nasā'ī 7:245, Ibn Mājah 2:744.

[3] Aḥmad 4:191.

[4] An-Nasā'ī in *Al-Kubrā* 3:486.

Another Ḥadīth

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَنْ حَلَفَ عَلَىٰ يَمِينٍ هُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضْبَانُ»

«Whoever takes a false oath to deprive a Muslim of his property will meet Allāh while He is angry with him.»

Al-Ash'ath said, "By Allāh! This verse was revealed concerning me. I owned some land with a Jewish man who denied my right, and I complained against him to the Messenger of Allāh. The Prophet ﷺ asked me, 'Do you have evidence?' I said, 'I don't have evidence.' He said to the Jew, 'Take an oath then.' I said, 'O Allāh's Messenger! He will take a (false) oath immediately, and I will lose my property.' Allāh revealed the verse,

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾

﴾Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths...﴿"[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.[2]

Another Ḥadīth

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ مَنَعَ ابْنَ السَّبِيلِ فَضْلَ مَاءٍ عِنْدَهُ، وَرَجُلٌ حَلَفَ عَلَىٰ سِلْعَةٍ بَعْدَ الْعَصْرِ - يَعْنِي كَاذِبًا - وَرَجُلٌ بَايَعَ إِمَامًا، فَإِنْ أَعْطَاهُ وَفَىٰ لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ»

«Three persons whom Allāh shall not speak to on the Day of Resurrection, or look at, or purify them, and they shall taste a painful torment. (They are) a man who does not give the wayfarer some of the water that he has; a man who swears, while lying, in order to complete a sales transaction after the 'Aṣr prayer; and a man who gives his pledge of allegiance to an

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[1] Aḥmad 1:379.

[2] *Fatḥ Al-Bāri* 5:336, Muslim 1:122.

Imām (Muslim Ruler), and if the Imām gives him (something), he fulfills the pledge, but if the Imām does not give him, he does not fulfill the pledge».[1]

Abu Dāwud and At-Tirmidhi[2] also recorded this *Ḥadīth*, and At-Tirmidhi graded it *Ḥasan Ṣaḥīḥ*.

سورة آل عمران ٦٠ الجزء الثالث

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ
مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ
مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ
وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن
دُونِ اللَّهِ وَلَٰكِن كُونُوا رَبَّانِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ
وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا الْمَلَائِكَةَ
وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾
وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ ﴿٨١﴾
فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾
أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَن فِي السَّمَاوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾﴾

﴿78. And verily, among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it.﴾

The Jews Alter Allāh's Words

Allāh states that some Jews, may Allāh's curses descend on them, distort Allāh's Words with their tongues, change them from their appropriate places, and alter their intended meanings. They do this to deceive the ignorant people by making it appear that their words are in the Book of Allāh.

[1] Aḥmad 2:480.

[2] Abu Dāwud 3:749, *Tuḥfat Al-Aḥwadhi* 5:218.

They attribute their own lies to Allāh, even though they know that they have lied and invented falsehood. Therefore, Allāh said,

﴿وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ﴾

﴿and they speak a lie against Allāh while they know it.﴾

Mujāhid, Ash-Sha'bi, Al-Ḥasan, Qatādah and Ar-Rabī' bin Anas said that,

﴿يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ﴾

﴿who distort the Book with their tongues,﴾

means, "They alter them (Allāh's Words)."[1]

Al-Bukhāri reported that Ibn 'Abbās said that the *Āyah* means they alter and add although none among Allāh's creation can remove the Words of Allāh from His Books, they alter and distort their apparent meanings. Wahb bin Munabbih said, "The Tawrāh and the Injīl remain as Allāh revealed them, and no letter in them was removed. However, the people misguide others by addition and false interpretation, relying on books that they wrote themselves. Then,

﴿وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ﴾

﴿they say: "This is from Allāh," but it is not from Allāh;﴾

As for Allāh's Books, they are still preserved and cannot be changed." Ibn Abi Ḥātim recorded this statement. However, if Wahb meant the books that are currently in the hands of the People of the Book, then we should state that there is no doubt that they altered, distorted, added to and deleted from them. For instance, the Arabic versions of these books contain tremendous error, many additions and deletions and enormous misinterpretation. Those who rendered these translations have incorrect comprehension in most, rather, all of these translations. If Wahb meant the Books of Allāh that He has with Him, then indeed, these Books are preserved and were never changed.

﴿مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى

[1] Ibn Abi Ḥātim 2:361.

مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾

﴾79. It is not (possible) for any human being to whom Allāh has given the Book and Al-Ḥukm and prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you Rabbāniyyūn, because you are teaching the Book, and you are studying it."﴿

﴾80. Nor would he order you to take angels and Prophets for lords. Would he order you to disbelieve after you have submitted to Allāh's will?﴿

No Prophet Ever Called People to Worship him or to Worship Other Than Allāh

This *Āyah* [3:79] means, it is not for a person whom Allāh has given the Book, knowledge in the Law and prophethood to proclaim to the people, "Worship me instead of Allāh," meaning, along with Allāh. If this is not the right of a Prophet or a Messenger, then indeed, it is not the right of anyone else to issue such a claim.

This criticism refers to the ignorant rabbis, priests and teachers of misguidance, unlike the Messengers and their sincere knowledgeable followers who implement their knowledge; for they only command what Allāh commands them, as their honorable Messengers conveyed to them. They also forbid what Allāh forbade for them, by the words of His honorable Messengers. The Messengers, may Allāh's peace and blessings be on all of them, are the emissaries between Allāh and His creation, conveying Allāh's Message and Trust. The messengers indeed fulfilled their mission, gave sincere advice to creation and conveyed the truth to them. Allāh's statement,

﴾وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ﴿

﴾On the contrary (he would say), "Be you Rabbaniyyūn, because you are teaching the Book, and you are studying it."﴿

means, the Messenger recommends the people to be *Rabbaniyyūn*. Ibn 'Abbās, Abu Razīn and several others said that *Rabbaniyyūn* means, "Wise, learned, and forbearing."[1]

[1] Ibn Abi Ḥātim 2:365.

Aḍ-Ḍaḥḥāk commented concerning Allāh's statement,

﴿بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ﴾

﴾because you are teaching the Book, and you are studying it.﴿ "Whoever learns the Qur'ān deserves to become a *Faqīh* (learned)."

﴿وَبِمَا كُنتُمْ تَدْرُسُونَ﴾

﴾and you are studying it﴿, preserving its words.

Allāh then said,

﴿وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّۦنَ أَرْبَابًا﴾

﴾Nor would he order you to take angels and Prophets for lords.﴿

The Prophet does not command worshipping other than Allāh, whether a sent Messenger or an angel.

﴿أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ﴾

﴾Would he order you to disbelieve after you have submitted to Allāh's will?﴿

meaning, he would not do that, for whoever calls to worshipping other than Allāh, will have called to *Kufr*. The Prophets only call to *Imān* which commands worshipping Allāh Alone without partners. Allāh said in other *Āyāt*,

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾﴾

﴾And We did not send any Messenger before you (O Muḥammad ﷺ) but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me".﴿ [21:25],

﴿وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا ٱللَّهَ وَٱجْتَنِبُوا ٱلطَّٰغُوتَ﴾

﴾And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt (all false deities)."﴿ [16:36], and,

﴿وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾﴾

﴾And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious (Allāh)?"﴿ [43:45]

Allāh said concerning the angels,

﴿وَمَن يَقُلْ مِنْهُمْ إِنِّى إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٢٩﴾﴾

﴿And if any of them should say: "Verily, I am a god besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the wrongdoers.﴾ [21:29].

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى قَالُوٓا۟ أَقْرَرْنَا قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾﴾

﴿81. And (remember) when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Ḥikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree (to it) and will you take up Iṣri?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses."﴾

﴿82. Then whoever turns away after this, they are the rebellious.﴾

Taking a Pledge From the Prophets to Believe in Our Prophet, Muḥammad ﷺ

Allāh states that He took a pledge from every Prophet whom He sent from Ādam until 'Īsā, that when Allāh gives them the Book and the *Ḥikmah*, thus acquiring whatever high grades they deserve, then a Messenger came afterwards, they would believe in and support him. Even though Allāh has given the Prophets the knowledge and the prophethood, this fact should not make them refrain from following and supporting the Prophet who comes after them. This is why Allāh, the Most High, Most Honored, said

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ﴾

﴿And (remember) when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Ḥikmah."﴾

meaning, if I give you the Book and the *Ḥikmah*,

﴿ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى﴾

﴾*"and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said, "Do you agree (to it) and will you take up Iṣri?"*﴿

Ibn 'Abbās, Mujāhid, Ar-Rabī', Qatādah and As-Suddi said that '*Iṣri*' means, "My covenant."[1] Muḥammad bin Isḥāq said that,

﴿إِصْرِى﴾

﴾*Iṣri*﴿ means, "The responsibility of My covenant that you took,"[2] meaning, the ratified pledge that you gave Me.

﴿قَالُوٓا۟ أَقْرَرْنَا قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ۝ فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ﴾

﴾*They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses." then whoever turns away after this,"*﴿

from fulfilling this pledge and covenant,

﴿فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾

﴾*they are the rebellious.*﴿ 'Ali bin Abi Ṭālib and his cousin 'Abdullāh bin 'Abbās said, "Allāh never sent a Prophet but after taking his pledge that if Muḥammad ﷺ were sent in his lifetime, he would believe in and support him."[3] Allāh commanded each Prophet to take a pledge from his nation that if Muḥammad were sent in their time, they would believe in and support him. Ṭāwus, Al-Ḥasan Al-Baṣri and Qatādah said, "Allāh took the pledge from the Prophets that they would believe in each other", and this statement does not contradict what 'Ali and Ibn 'Abbās stated.

Therefore, Muḥammad is the Final Prophet ﷺ until the Day of Resurrection. He is the greatest Imām, who if he existed in

[1] Ibn Abi Ḥātim 2:373,374.
[2] Ibn Abi Ḥātim 2:273.
[3] At-Ṭabari 6:555.

قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ
مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ
دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾
كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟
أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿٨٦﴾ أُو۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ
وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ
عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ
بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾ إِنَّ ٱلَّذِينَ
كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ
وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ
كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ
ٱفْتَدَىٰ بِهِۦٓ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾

any time period, deserves to be obeyed, rather than all other Prophets. This is why Muḥammad ﷺ led the Prophets in prayer during the night of *Isrā'* when they gathered in Bayt Al-Maqdis (Jerusalem). He is the intercessor on the Day of Gathering, when the Lord comes to judge between His servants. This is *Al-Maqām Al-Maḥmūd* (the praised station) [refer to 17:79] that only Muḥammad deserves, a responsibility which the mighty Prophets and Messengers will decline to assume. However, Muḥammad ﷺ will carry the task of intercession, may Allāh's peace and blessings be on him.

﴿أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ
يُرْجَعُونَ ﴿٨٣﴾ قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ
ٱلْخَٰسِرِينَ ﴿٨٥﴾﴾

﴾83. Do they seek other than the religion of Allāh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴿

﴾84. Say: "We believe in Allāh and in what has been sent

down to us, and what was sent down to Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb and Al-Asbāt, and what was given to Mūsā, 'Īsā and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted."﴾

﴿*85. And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.*﴾

The Only Valid Religion To Allāh is Islām

Allāh rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allāh Alone without partners, to Whom,

﴿وَلَهُۥٓ أَسۡلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ﴾

﴿*submitted all creatures in the heavens and the earth,*﴾

Willingly, or not. Allāh said in other *Āyāt*,

﴿وَلِلَّهِ يَسۡجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا وَكَرۡهٗا﴾

﴿*And unto Allāh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly.*﴾ [13:15], and,

﴿أَوَلَمۡ يَرَوۡاْ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ يَتَفَيَّؤُاْ ظِلَٰلُهُۥ عَنِ ٱلۡيَمِينِ وَٱلشَّمَآئِلِ سُجَّدٗا لِّلَّهِ وَهُمۡ دَٰخِرُونَ ۝٤٨ وَلِلَّهِ يَسۡجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ مِن دَآبَّةٖ وَٱلۡمَلَٰٓئِكَةُ وَهُمۡ لَا يَسۡتَكۡبِرُونَ ۝٤٩ يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ۩ ۝٥٠﴾

﴿*Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly? And to Allāh prostrate all that is in the heavens and all that is in the earth, of the moving creatures and the angels, and they are not proud. They fear their Lord above them, and they do what they are commanded*﴾ [16:48-50].

Therefore, the faithful believer submits to Allāh in heart and body, while the disbeliever unwillingly submits to Him in body only, since he is under Allāh's power, irresistible control and mighty kingship that cannot be repelled or resisted. Wakī' reported that Mujāhid said that the *Āyah*,

﴿وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly﴾, is similar to the *Āyah*,

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ﴾

﴿And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh"﴾[1] [39:38].

He also reported that Ibn 'Abbās said about,

﴿وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.﴾

"When He took the covenant from them." [2]

﴿وَإِلَيْهِ يُرْجَعُونَ﴾

﴿And to Him shall they all be returned﴾

on the Day of Return, when He will reward or punish each person according to his or her deeds.

Allāh then said,

﴿قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا﴾

﴿Say: "We believe in Allāh and in what has been sent down to us﴾ the Qur'ān,

﴿وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ﴾

﴿and what was sent down to Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb﴾ the scriptures and revelation,

﴿وَٱلْأَسْبَاطِ﴾

﴿and the Asbāṭ,﴾ the *Asbāṭ* are the twelve tribes who originated from the twelve children of Israel (Ya'qūb).

﴿وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ﴾

﴿and what was given to Mūsā, 'Īsā﴾ the Tawrāh and the Injīl,

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[1] Aṭ-Ṭabari 6:565.

[2] Aṭ-Ṭabari 6:565. Refer to 7:172-173.

﴿وَٱلنَّبِيُّونَ مِن رَّبِّهِمۡ﴾

﴾*and the Prophets from their Lord.*﴿

and this encompasses all of Allāh's Prophets.

﴿لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ﴾

﴾*We make no distinction between one another among them*﴿

we believe in all of them,

﴿وَنَحۡنُ لَهُۥ مُسۡلِمُونَ﴾

﴾*And to Him (Allāh) we have submitted (in Islām)*﴿

Therefore, faithful Muslims believe in every Prophet whom Allāh has sent and in every Book He revealed, and never disbelieve in any of them. Rather, they believe in what was revealed by Allāh, and in every Prophet sent by Allāh. Allāh said next,

﴿وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ﴾

﴾*And whoever seeks a religion other than Islām, it will never be accepted of him,*﴿

whoever seeks other than what Allāh has legislated, it will not be accepted from him,

﴿وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ﴾

﴾*and in the Hereafter he will be one of the losers.*﴿

As the Prophet ﷺ said in an authentic *Ḥadīth*,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدٌّ»

«*Whoever commits an action that does not conform to our matter (religion) then it is rejected*».[1]

﴿كَيۡفَ يَهۡدِي ٱللَّهُ قَوۡمٗا كَفَرُواْ بَعۡدَ إِيمَٰنِهِمۡ وَشَهِدُوٓاْ أَنَّ ٱلرَّسُولَ حَقّٞ وَجَآءَهُمُ ٱلۡبَيِّنَٰتُۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٨٦ أُوْلَٰٓئِكَ جَزَآؤُهُمۡ أَنَّ عَلَيۡهِمۡ لَعۡنَةَ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجۡمَعِينَ ٨٧ خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ وَلَا هُمۡ يُنظَرُونَ ٨٨ إِلَّا ٱلَّذِينَ تَابُواْ مِنۢ بَعۡدِ ذَٰلِكَ وَأَصۡلَحُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ٨٩﴾

[1] *Fatḥ Al-Bāri* 5:355.

﴾86. How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them? And Allāh guides not the people who are wrongdoers.

﴾87. They are those whose recompense is that on them (rests) the curse of Allāh, of the angels and of all mankind.﴿

﴾88. They will abide therein. Neither will their torment be lightened nor will it be delayed or postponed.﴿

﴾89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.﴿

Allāh Does Not Guide People Who Disbelieve After they Believed, Unless They Repent

Ibn Jarīr recorded that Ibn 'Abbās said, "A man from the Anṣār embraced Islām, but later reverted and joined the polytheists. He later on became sorry and sent his people to, 'Ask the Messenger of Allāh ﷺ for me, if I can repent.' Then,

﴿كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَـٰنِهِمْ﴾

﴾How shall Allāh guide a people who disbelieved after their belief﴿ until,

﴿فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴾Verily, Allāh is Oft-Forgiving, Most Merciful.﴿

was revealed and his people sent word to him and he re-embraced Islām."[1]

This is the wording recorded by An-Nasā'i, Al-Ḥākim and Ibn Ḥibbān.[2] Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* and they did not record it."

Allāh's statement,

﴿كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَـٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَـٰتُ﴾

﴾How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them? ﴿

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[1] Aṭ-Ṭabari 6:572.

[2] An-Nasā'ī in *Al-Kubrā* 6:311, Al Hākim 4:366, Ibn Ḥibbān 6:323.

means, the proofs and evidences were established, testifying to the truth of what the Messenger was sent with. The truth was thus explained to them, but they reverted to the darkness of polytheism. Therefore, how can such people deserve guidance after they willingly leapt into utter blindness? This is why Allāh said,

﴿وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ﴾

﴾And Allāh guides not the people who are wrongdoers.﴿

He then said,

﴿أُوْلَـٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَـٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾﴾

﴾They are those whose recompense is that on them (rests) the curse of Allāh, of the angels and of all mankind.﴿

Allāh curses them and His creation also curses them.

﴿خَـٰلِدِينَ فِيهَا﴾

﴾They will abide therein﴿ in the curse,

﴿لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ﴾

﴾Neither will their torment be lightened nor will it be delayed or postponed.﴿

for, the torment will not be lessened, not even for an hour. After that, Allāh said,

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾﴾

﴾Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.﴿

This *Āyah* indicates Allāh's kindness, graciousness, compassion, mercy and favor on His creatures when they repent to Him, for He forgives them in this case.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَـٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُوْلَـٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ أُوْلَـٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّـٰصِرِينَ ﴿٩١﴾﴾

﴾90. Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted. And they are those who are astray.﴿

﴾91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom. For them is a painful torment and they will have no helpers.﴿

Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted

Allāh threatens and warns those who revert to disbelief after they believed and who thereafter insist on disbelief until death. He states that in this case, no repentance shall be accepted from them upon their death. Similarly, Allāh said,

﴿وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ﴾

﴾And of no effect is the repentance of those who continue to do evil deeds until death faces one of them﴿ [4:18].

This is why Allāh said,

﴿لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُوْلَـٰٓئِكَ هُمُ ٱلضَّآلُّونَ﴾

﴾never will their repentance be accepted. And they are those who went astray.﴿

to those who abandon the path of truth for the path of wickedness. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said that some people embraced Islām, reverted to disbelief, became Muslims again, then reverted from Islām. They sent their people inquiring about this matter and they asked the Messenger of Allāh ﷺ. On that, this *Āyah* was revealed,

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ بَعْدَ إِيمَـٰنِهِمْ ثُمَّ ٱزْدَادُواْ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ﴾

﴾Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted﴿. The chain of narration is satisfactory.[1]

Thereafter, Allāh said,

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ

[1] *Ad-Durr Al-Manthūr* 2:258.

﴿افْتَدَى بِهِ﴾

﴿*Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.*﴾

Those who die while disbelievers, shall have no good deed ever accepted from them, even if they spent the earth's fill of gold in what was perceived to be an act of obedience. The Prophet ﷺ was asked about 'Abdullāh bin Jud'ān, who used to be generous to guests, helpful to the indebted and who gave food (to the poor); will all that benefit him? The Prophet ﷺ said,

«لَا، إِنَّهُ لَمْ يَقُلْ يَوْمًا مِنَ الدَّهْرِ: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ»

«*No, for not even one day during his life did he pronounce, 'O my Lord! Forgive my sins on the Day of Judgment.*»[1]

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him. Allāh said,

﴿وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ﴾

﴿*...nor shall compensation be accepted from him, nor shall intercession be of use to him,*﴾[2:123], and

﴿لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ﴾

﴿*...on which there will be neither mutual bargaining nor befriending.*﴾ [14:31], and,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾﴾

﴿*Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment*﴾ [5:36].

This is why Allāh said here,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦ﴾

[1] Muslim 1:196.

﴾Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom﴿.

The implication of this *Āyah* is that the disbeliever shall never avoid the torment of Allāh, even if he spent the earth's fill of gold, or if he ransoms himself with the earth's fill of gold, - all of its mountains, hills, sand, dust, valleys, forests, land and sea.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«يُؤْتَىٰ بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَنْزِلَكَ؟ فَيَقُولُ: أَيْ رَبِّ خَيْرَ مَنْزِلٍ، فَيَقُولُ: سَلْ وَتَمَنَّ، فَيَقُولُ: مَا أَسْأَلُ وَلَا أَتَمَنَّى إِلَّا أَنْ تَرُدَّنِي إِلَى الدُّنْيَا فَأُقْتَلَ فِي سَبِيلِكَ عَشْرَ مِرَارٍ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، وَيُؤْتَىٰ بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَنْزِلَكَ؟ فَيَقُولُ: يَا رَبِّ شَرَّ مَنْزِلٍ، فَيَقُولُ لَهُ: تَفْتَدِي مِنِّي بِطِلَاعِ الْأَرْضِ ذَهَبًا؟ فَيَقُولُ: أَيْ رَبِّ نَعَمْ، فَيَقُولُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذَلِكَ وَأَيْسَرَ فَلَمْ تَفْعَلْ، فَيُرَدُّ إِلَى النَّارِ»

«A man from among the people of Paradise will be brought and Allāh will ask him, "O son of Ādam! How did you find your dwelling?" He will say, "O Lord, it is the best dwelling." Allāh will say, "Ask and wish." The man will say, "I only ask and wish that You send me back to the world so that I am killed ten times in Your cause," because of the honor of martyrdom he would experience. A man from among the people of the Fire will be brought, and Allāh will say to him, "O son of Ādam! How do you find your dwelling?" He will say, "It is the worst dwelling, O Lord." Allāh will ask him, "Would you ransom yourself from Me with the earth's fill of gold?" He will say, "Yes, O Lord." Allāh will say, "You have lied. I asked you to do what is less and easier than that, but you did not do it," and he will be sent back to the Fire.»[1]

This is why Allāh said,

﴿أُوْلَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ﴾

[1] Aḥmad 3:207.

لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾ ۞ كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِي
إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِن قَبْلِ أَن تُنَزَّلَ
التَّوْرَاةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ
﴿٩٣﴾ فَمَنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِن بَعْدِ ذَٰلِكَ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي
بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ
إِبْرَاهِيمَ ۖ وَمَن دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ
﴿٩٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ
عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن
سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا
فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾

﴾For them is a painful torment and they will have no helpers.﴿

for they shall not have anyone who will save them from the torment of Allāh or rescue them from His painful punishment.

﴾لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾﴿

﴾92. By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allāh knows it well.﴿

Al-Birr is Spending from the Best of One's Wealth

In his *Tafsīr*, Wakī' reported, that 'Amr bin Maymūn said that

﴾لَن تَنَالُوا الْبِرَّ﴿

﴾By no means shall you attain Al-Birr﴿ is in reference to attaining Paradise.[1]

Imām Aḥmad reported that Anas bin Mālik said, "Abu Ṭalḥah had more property than any other among the Anṣār in Al-Madīnah, and the most beloved of his property to him was Bayruḥā' garden, which was in front of the (Messenger's) *Masjid*. Sometimes, Allāh's Messenger ﷺ used to go to the garden and drink its fresh water." Anas added, "When these verses were revealed,

[1] Aṭ-Ṭabari : 6:587.

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾

﴾By no means shall you attain Al-Birr unless You spend of that which you love,﴿

Abu Ṭalḥah said, 'O Allāh's Messenger! Allāh says,

﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾

﴾By no means shall you attain Al-Birr, unless you spend of that which you love;﴿

No doubt, Bayruḥā' garden is the most beloved of all my property to me. So I want to give it in charity in Allāh's cause, and I expect its reward and compensation from Allāh. O Allāh's Messenger! Spend it where Allāh makes you think is feasible.' On that, Allāh's Messenger ﷺ said,

«بَخٍ بَخٍ، ذَاكَ مَالٌ رَابِحٌ، ذَاكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ، وَأَنَا أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ»

«Well-done! It is profitable property, it is profitable property. I have heard what you have said, and I think it would be proper if you gave it to your kith and kin.»

Abu Ṭalḥah said, 'I will do so, O Allāh's Messenger.' Then Abu Ṭalḥah distributed that garden among his relatives and cousins." [1]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.[2] They also recorded that 'Umar said, "O Messenger of Allāh! I never gained possession of a piece of property more precious to me than my share in Khaybar. Therefore, what do you command me to do with it?" The Prophet ﷺ said,

«حَبِّسِ الْأَصْلَ وَسَبِّلِ الثَّمَرَةَ»

«Retain the land to give its fruits in Allāh's cause.»[3]

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[1] Aḥmad 3:141.

[2] *Fatḥ Al-Bāri* 8:71 and Muslim 2:663.

[3] Its meaning is with Muslim 3:1256 and An-Nasā'ī 6:232, who mentioned it. This is Ibn Mājah's narration.

﴿كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِن قَبْلِ أَن
تُنَزَّلَ التَّوْرَاةُ ۗ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنِ افْتَرَىٰ عَلَى اللَّهِ
الْكَذِبَ مِن بَعْدِ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا
كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾﴾

﴾93. All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrāh was revealed. Say: "Bring here the Tawrāh and recite it, if you are truthful."﴿

﴾94. Then after that, whosoever shall invent a lie against Allāh, then it is these that are the wrongdoers.﴿

﴾95. Say: "Allāh has spoken the truth; follow the religion of Ibrāhīm the Ḥanīf (monotheist), and he was not of the Mushrikīn (idolators)."﴿

The Questions that the Jews Asked Our Prophet ﷺ

Imām Aḥmad recorded that Ibn 'Abbās said, "A group of Jews came to Allāh's Prophet ﷺ and said, 'Talk to us about some things we will ask you and which only a Prophet would know.' He said, 'Ask me about whatever you wish. However, give your pledge to Allāh, similar to the pledge that Ya'qūb took from his children, that if I tell you something and you recognize its truth, you will follow me in Islām.' They said, 'Agreed.' The Prophet ﷺ said, 'Ask me about whatever you wish.' They said, 'Tell us about four matters:

1. What kinds of food did Isrā'īl prohibit for himself?
2. What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring?
3. Tell us about the condition of the unlettered Prophet during sleep,
4. And who is his *Wali* (supporter) among the angels?' The Prophet took their covenant that they will follow him if he answers these questions, and they agreed. He said, 'I ask you by He Who sent down the Tawrāh to Mūsā, do you not know that Isrā'īl once became very ill? When his illness was prolonged, he vowed to Allāh that if He cures His illness, he would prohibit the best types of drink and food for himself.

Was not the best food to him camel meat and the best drink camel milk?' They said, 'Yes, by Allāh.' The Messenger ﷺ said, 'O Allāh, be Witness against them.' The Prophet ﷺ then said, 'I ask you by Allāh, other than Whom there is no deity (worthy of worship), Who sent down the Tawrāh to Mūsā, do you not know that man's discharge is thick and white and woman's is yellow and thin? If any of these fluids becomes dominant, the offspring will take its sex and resemblance by Allāh's leave. Hence, if the man's is more than the woman's, the child will be male, by Allāh's leave. If the woman's discharge is more than the man's, then the child will be female, by Allāh's leave.' They said, 'Yes.' He said, 'O Allāh, be Witness against them.' He then said, 'I ask you by He Who sent down the Tawrāh to Mūsā, do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?' They said, 'Yes, by Allāh!' He said, 'O Allāh, be Witness.' They said, 'Tell us now about your *Wali* among the angels, for this is when we either follow or shun you.' He said, 'My *Wali* (who brings down the revelation from Allāh) is Jibrīl, and Allāh never sent a Prophet, but Jibrīl is his *Wali*.' They said, 'We then shun you. Had you a *Wali* other than Jibrīl, we would have followed you.' On that, Allāh, the Exalted revealed,

﴿قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ﴾

﴾*Say: "Whoever is an enemy to Jibrīl..."*﴿ [2:97]." [1]

Allāh's statement,

﴿مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ﴾

﴾*before the Tawrāh was revealed*﴿ [3:93], means, Isrā'īl forbade that for himself before the Tawrāh was revealed. There are two objectives behind revealing this segment of the *Āyah*. First, he forbade himself the most delightful things for Allāh's sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allāh's statement,

﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾

﴾*By no means shall you attain Al-Birr, unless you spend of*

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[1] Aḥmad 1:287.

that which you love﴾ [3:92].

What we are allowed in our Law is to spend in Allāh's obedience from what we like and covet [but not to prohibit what Allāh has allowed]. Allāh said in other *Āyāt*;

﴿وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ﴾

﴿*And gives his wealth, in spite of love for it,*﴾ [2:177], and;

﴿وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ﴾

﴿*And they give food, in spite of their love for it,*﴾ [76:8].

The second reason is that after Allāh refuted the false Christian beliefs and allegations about 'Īsā and his mother. Allāh started refuting the Jews here, may Allāh curse them, by stating that the abrogation of the Law, that they denied occurs, already occurred in their Law. For instance, Allāh has stated in their Book, the Tawrāh, that when Nūḥ departed from the ark, Allāh allowed him to eat the meat of all types of animals. Afterwards, Isrā'īl forbade the meat and milk of camels for himself, and his children imitated this practice after him. The Tawrāh later on prohibited this type of food, and added several more types of prohibitions. Allāh allowed Ādam to marry his daughters to his sons, and this practice was later forbidden. The Law of Ibrāhīm allowed the man to take female servants as companions along with his wife, as Ibrāhīm did when he took Hājar, while he was married to Sārah. Later on, the Tawrāh prohibited this practice. It was previously allowed to take two sisters as wives at the same time, as Ya'qūb married two sisters at the same time. Later on, this practice was prohibited in the Tawrāh. All these examples are in the Tawrāh and constitute a *Naskh* (abrogation) of the Law. Therefore, let the Jews consider what Allāh legislated for 'Īsā and if such legislation falls under the category of abrogation or not. Why do they not then follow 'Īsā in this regard? Rather, the Jews defied and rebelled against 'Īsā and against the correct religion that Allāh sent Muḥammad ﷺ with.

This is why Allāh said,

﴿كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ﴾

﴿*All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrāh was revealed*﴾ [3:93]

meaning, before the Tawrāh was revealed, all types of foods were allowed, except what Isrā'īl prohibited for himself. Allāh then said,

﴿قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾

﴿*Say: "Bring here the Tawrāh and recite it, if you are truthful."*﴾,

for the Tawrāh affirms what we are stating here. Allāh said next,

﴿فَمَنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِن بَعْدِ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾﴾

﴿*Then after that, whosoever shall invent a lie against Allāh, then these it is that are the wrongdoers.*﴾ [3:94],

in reference to those who lie about Allāh and claim that He made the Sabbath and the Tawrāh eternal. They are those who claim that Allāh did not send another Prophet calling to Allāh with the proofs and evidences, although evidence indicates that abrogation, as we have described, occurred before in the Tawrāh,

﴿فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿*then these it is that are the wrongdoers.*﴾

Allāh then said,

﴿قُلْ صَدَقَ اللَّهُ﴾

﴿*Say, "Allāh has spoken the truth;"*﴾ [3:95]

meaning, O Muḥammad, say that Allāh has said the truth in what He conveyed and legislated in the Qur'ān,

﴿فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿*follow the religion of Ibrāhīm the Ḥanīf, and he was not of the idolators."*﴾ [3:95].

Therefore, follow the religion of Ibrāhīm that Allāh legislated in the Qur'ān. Indeed, this is the truth, there is no doubt in it, and the perfect way, and no Prophet has brought a more complete, clear, plain and perfect way than he did. Allāh said in other *Āyāt*,

﴿قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾﴾

﴾*Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, the Ḥanīf, and he was not of the idolators."*﴿ [6:161]

and,

﴿ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٣﴾﴾

﴾*Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, the Ḥanīf, and he was not of the idolaters.*﴿ [16:123].

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَـٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَـٰتٌۢ بَيِّنَـٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَـٰلَمِينَ ﴿٩٧﴾﴾

﴾*96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn (mankind and Jinn).*

﴾*97. In it are manifest signs (for example), the Maqām (station) of Ibrāhīm; whosoever enters it, he attains security. And Ḥajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey; and whoever disbelieves, then Allāh stands not in need of any of the 'Ālamīn.*﴿

The *Ka'bah* is the First House of Worship

Allāh said,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ﴾

﴾*Verily, the first House appointed for mankind*﴿

for all people, for their acts of worship and religious rituals. They go around the House [in *Ṭawāf*], pray in its vicinity and remain in its area in *I'tikaf*.

﴿لَلَّذِى بِبَكَّةَ﴾

﴾*was that at Bakkah,*﴿ meaning, the *Ka'bah* that was built by Ibrāhīm Al-Khalīl, whose religion the Jews and Christians claim

they follow. However, they do not perform *Ḥajj* to the house that Ibrāhīm built by Allāh's command, and to which he invited the people to perform *Ḥajj*. Allāh said next,

﴿مُبَارَكًا﴾

﴿*full of blessing*﴾, sanctified,

﴿وَهُدًى لِّلْعَالَمِينَ﴾

﴿*and a guidance for Al-'Ālamīn.*﴾

Imām Aḥmad recorded that Abu Dharr said; "I said, 'O Allāh's Messenger! Which *Masjid* was the first to be built on the surface of the earth?' He said, 'Al-Masjid Al-Ḥarām (in Makkah).' I said, 'Which was built next?' He replied 'Al-Masjid Al-Aqsā (in Jerusalem).' I said, 'What was the period of time between building the two?' He said, 'Forty years.' He added,

«ثُمَّ حَيْثُ أَدْرَكَتْ الصَّلَاةُ فَصَلِّ، فَكُلُّهَا مَسْجِدٌ»

«*Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid.*»"[1] Al-Bukhāri and Muslim[2] also collected this *Ḥadīth*.

The Names of Makkah, Such As 'Bakkah'

Allāh said,

﴿لَلَّذِى بِبَكَّةَ﴾

﴿*was that at Bakkah*﴾, where Bakkah is one of the names of Makkah. Bakkah means, 'it brings *Buka*' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity. It was also said that Makkah was called Bakkah because people do *Buka* next to it, meaning they gather around it. There are many names for Makkah, such as Bakkah, Al-Bayt Al-'Atīq (the Ancient House), Al-Bayt Al-Ḥarām (the Sacred House), Al-Balad Al-Amīn (the City of Safety) and Al-Ma'mūn (Security). Makkah's names include Umm Raḥm (Mother of Mercy), Umm Al-Qurā (Mother of the Towns), Ṣalāḥ, [as well as others].

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[1] Aḥmad 5:150.

[2] *Fatḥ Al-Bāri* 6:469. Muslim 1:370.

The Station of Ibrāhīm

Allāh's statement,

﴿فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ﴾

﴾*In it are manifest signs*﴿ [3:97], means, clear signs that Ibrāhīm built the *Ka'bah* and that Allāh has honored and blessed it. Allāh then said,

﴿مَّقَامُ إِبْرَٰهِيمَ﴾

﴾*the Maqām (station) of Ibrāhīm*﴿ When the building [the *Ka'bah*] was raised, Ibrāhīm stood on; the *Maqām* so that he could raise the walls higher, while his son Ismā'īl was handing the stones to him. We should mention that the *Maqām* used to be situated right next to the House. Later, and during his reign, 'Umar bin Al-Khaṭṭab moved the *Maqām* farther to the east, so that those who go around the House in *Ṭawāf* are able to perform it easily, without disturbing those who pray next to the *Maqām* after finishing their *Ṭawāf*. Allāh commanded us to pray next to the *Maqām*;

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾

﴾*And take you (people) the Maqām (station) of Ibrāhīm as a place of prayer*﴿ [2:125].

We mentioned the *Ḥadīths* about this subject before, and all the thanks are due to Allāh. Al-'Awfi said that, Ibn 'Abbās commented on Allāh's statement,

﴿فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ﴾

﴾*In it are manifest signs, the Maqām of Ibrāhim;*﴿

"Such as the *Maqām and Al-Mash'ar* [*Al-Ḥarām*]." [1] Mujāhid said, "The impression of Ibrāhīm's feet remains on the *Maqām* as a clear sign." [2] It was reported that 'Umar bin 'Abdul-'Azīz, Al-Ḥasan, Qatādah, As-Suddi, Muqātil bin Ḥayyān and others said similarly. [3]

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[1] Aṭ-Ṭabari 7:26.

[2] Aṭ-Ṭabari 7:27.

[3] Ibn Abi Ḥātim 2:412,413.

Al-Ḥaram, the Sacred Area, is a Safe Area

Allāh said,

﴿وَمَن دَخَلَهُۥ كَانَ ءَامِنًا﴾

﴿*whosoever enters it, he attains security,*﴾ [3:97]

meaning, the *Ḥaram* of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of *Jāhiliyyah*. Al-Ḥasan Al-Baṣri said, "(During the time of *Jāhiliyyah*) a man would commit murder, then wear a piece of wool around his neck and enter the *Ḥarām*. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary." Allāh said,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ﴾

﴿*Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them?*﴾ [29:67], and,

﴿فَلْيَعْبُدُوا رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ ﴿٤﴾﴾

﴿*So let them worship (Allāh) the Lord of this House (the Ka'bah). (He) Who has fed them against hunger, and has made them safe from fear*﴾ [106:3-4].

It is not allowed for anyone to hunt in the *Ḥaram* or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the *Ḥadīths* of the Prophet ﷺ and the statements of the Companions testify. The Two *Ṣaḥīḥs* recorded (this being the wording of Muslim) that Ibn 'Abbās said, "On the day of the conquest of Makkah, the Messenger of Allāh ﷺ said,

«لَا هِجْرَةَ، وَلٰكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا»

«*There is no more Hijrah (migration to Makkah), only Jihād and good intention. If you were mobilized, then march forth.*»

He also said on the day of the conquest of Makkah,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا فِي سَاعَةٍ مِنْ

نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَىٰ يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنَفَّرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتَهَا إِلَّا مَنْ عَرَّفَهَا، وَلَا يُخْتَلَىٰ خَلَاهَا»

«*Beware! Allāh made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allāh's decree until the Day of Resurrection. Fighting in Makkah was not permitted for anyone before me, and it was made legal for me for only a few hours or so on that day. No doubt it is at this moment a sanctuary by Allāh's decree until the Day of Resurrection. It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost objects, except by announcing it, or to uproot its trees.*»

Al-'Abbās said, 'Except the lemon grass, O Allāh's Messenger, as they use it in their houses and graves.' The Prophet ﷺ said:

«إِلَّا الْإِذْخِرَ»

«*Except lemongrass*»."[1]

The Two *Ṣaḥīḥs* also recorded that Abu Shurayḥ Al-'Adawi said that he said to 'Amr bin Sa'īd while he was sending the troops to Makkah (to fight 'Abdullāh bin Az-Zubayr), "O Commander! Allow me to tell you what Allāh's Messenger said on the day following the conquest of Makkah. My ears heard it and my heart memorized it thoroughly, and I saw the Prophet ﷺ with my own eyes when he, after glorifying and praising Allāh, said,

«إِنَّ مَكَّةَ حَرَّمَهَا اللهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ».

«*Allāh, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allāh and the Last Day, should neither shed blood in it nor cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allāh's Messenger fought in Makkah, say to him, 'Allāh allowed His*

[1] *Fatḥ Al-Bāri* 4:56, Muslim 2:986.

Messenger and did not allow you.' Allāh allowed me only for a few hours on that day (of the conquest), and today its sanctity is as valid as it was before. So, those who are present, should inform those who are absent of this fact.»."

Abu Shurayḥ was asked, "What did 'Amr reply?" He said that 'Amr said, "O Abu Shurayḥ! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief."[1]

Jābir bin 'Abdullāh said, "I heard the Messenger of Allāh ﷺ saying,

«لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاحَ»

«*None of you is allowed to carry a weapon in Makkah.*» Muslim[2] recorded this *Ḥadīth*.

'Abdullāh bin 'Adi bin Al-Ḥamrā' Az-Zuhri said that he heard the Messenger of Allāh ﷺ say while standing at Al-Ḥazwarah in the marketplace of Makkah,

«وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ، وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ»

«*By Allāh! You are the best of Allāh's land and the most beloved land to Allāh. Had it not been for the fact that I was driven out of you, I would not have left you.*»[3]

Imām Aḥmad collected this *Ḥadīth* and this is his wording. At-Tirmidhi, An-Nasā'ī and Ibn Mājah[4] also collected it. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."

The Necessity of Performing *Ḥajj*

Allāh said,

﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

﴾*And Ḥajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey*﴿ [3:97].

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[1] Muslim 2:987.

[2] Muslim 2:989.

[3] Aḥmad 4:305.

[4] *Tuḥfat Al-Aḥwadhi* 10:426, An-Nasā'ī in *Al-Kubrā* 2:479, Ibn Mājah 2:1038.

This *Āyah* established the obligation of performing *Ḥajj*. There are many *Ḥadīths* that mention it as one of the pillars and fundamentals of Islām, and this is agreed upon by the Muslims. According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ once gave a speech in which he said,

«أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا»

«*O people! Ḥajj has been enjoined on you, therefore, perform Ḥajj.*»

A man asked, "Is it every year, O Allāh's Messenger?" The Prophet ﷺ remained silent until the man repeated the question three times and he then said,

«لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ»

«*Had I said yes, it would have become an obligation and you would not have been able to fulfill it.*» He said next,

«ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ»

«*Leave me as I leave you, those before you were destroyed because of their many questions and disputing with their Prophets. If I command you with something, perform it as much as you can. If I forbid something for you, then refrain from it.*»[1] Muslim recorded similarly.

Meaning of 'Afford' in the *Āyah*

There are several categories of "the ability to under take the journey". There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence. Abu 'Īsa At-Tirmidhi recorded that Ibn 'Umar said, "A man stood up and asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh! Who is the pilgrim?' He said, 'He who has untidy hair and clothes.' Another man asked, 'Which *Ḥajj* is better, O Messenger of Allāh?' He said, 'The noisy

[1] Aḥmad 2:508, Muslim 2: 975.

(with supplication to Allāh) and bloody (with sacrifice).' Another man asked, 'What is the ability to undertake the journey, O Messenger of Allāh?' He said, 'Having provision and a means of transportation.'" [1] This is the narration that Ibn Mājah collected.[2] Al-Ḥākim narrated that Anas said that the Messenger of Allāh was asked about Allāh's statement,

﴿مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

﴿*for those who are able to undertake the journey;*﴾ [3:97]

"What does 'able to undertake the journey' mean?" The Prophet ﷺ answered, "Having sufficient provision and a means of transportation." Al-Ḥākim stated that this *Ḥadīth*'s chain of narration is authentic, following the guidelines of Muslim in his *Ṣaḥīḥ*, but the Two *Ṣaḥīḥs* did not collect it.[3] Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ»

«*Whoever intends to perform Ḥajj, let him rush to perform it.*»[4] Abu Dāwud also collected this *Ḥadīth*.[5]

The One who Denies the Necessity of *Ḥajj* Becomes a Disbeliever

Allāh said,

﴿وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ﴾

﴿*...and whoever disbelieves, then Allāh stands not in need of any of the 'Alamīn*﴾ [3:97].

Ibn 'Abbās, Mujāhid and several others commented on this *Āyah*, "Whoever denies the necessity of *Ḥajj* becomes disbeliever, and Allāh is far Richer than to need him." Al-Ḥāfiẓ

[1] *Tuḥfat Al-Aḥwadhi* 8:348.

[2] Ibn Mājah 2:96.

[3] Al-Ḥākim 1:442. The *Ḥadīths* about provision and means that are mentioned here are all weak narrations. Al-Bayhaqi graded the *Ḥadīth Ḥasan*, but Al-Albāni and Muqbil bin Hādi graded it weak. See *Al-Irwā'* no. 988.

[4] Aḥmad 1:225.

[5] Abu Dāwud 2:350.

Abu Bakr Al-Ismā'īli recorded that 'Umar bin Al-Khaṭṭab said, "Whoever can afford *Ḥajj* but did not perform it, there is no difference in his case if he dies while Jew or Christian." This has an authentic chain of narration leading to 'Umar.[1]

﴿قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لِمَ تَكْفُرُونَ بِـَٔايَـٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ۝٩٨ قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ ۝٩٩﴾

﴿98. Say: "O People of the Scripture (Jews and Christians)! Why do you reject the Āyāt of Allāh, while Allāh is Witness to what you do?"﴾

﴿99. Say: "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses? And Allāh is not unaware of what you do."﴾

Chastising the People of the Book for Their Disbelief and Blocking the Path of Allāh

In this *Āyah* Allāh criticizes the disbelieving People of the Book for refusing the truth, rejecting Allāh's *Āyāt* and hindering those who seek to believe from His path, although they know that what the Messenger ﷺ was sent with is the truth from Allāh. They learned this from the previous Prophets and honorable Messengers, may Allāh's peace and blessings be on them all. They all brought the glad tidings and the good news of the coming of the unlettered, Arab, Hāshimi Prophet ﷺ from Makkah, the master of the Children of Ādam, the Final Prophet and the Messenger of the Lord of heavens and earth. Allāh has warned the People of the Book against this behavior, stating that He is Witness over what they do, indicating their defiance of the knowledge conveyed to them by the Prophets. They rejected, denied and refused the very Messenger whom they were ordered to convey the glad tidings about his coming. Allāh states that He is never unaware of what they do, and He will hold them responsible for their actions,

[1] *Al-Ḥilyah* 9:252.

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٠٧﴾ تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۗ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَٰلَمِينَ ﴿١٠٨﴾

﴿يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾﴾

﴾The Day whereon neither wealth nor sons will avail﴿ [26:88].

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾﴾

﴾100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!﴿

﴾101. And how would you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger? And whoever depends upon Allāh, then he is indeed guided to the right path.﴿

Warning Muslims Against Imitating People of the Scriptures

Allāh warns His believing servants against obeying the People of the Book, who envy the believers for the favor that Allāh gave them by sending His Messenger ﷺ. Similarly, Allāh said,

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم﴾

﴾Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you

have believed, out of their own envy﴿ [2:109].

In this *Āyah* [3:100], Allāh said,

﴿إِن تُطِيعُواْ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَـٰبَ يَرُدُّوكُم بَعْدَ إِيمَـٰنِكُمْ كَـٰفِرِينَ﴾

﴾*If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!*﴿, then said,

﴿وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَـٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ﴾

﴾*And how would you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger?*﴿,

meaning, disbelief is far from touching you, since the *Āyāt* of Allāh are being sent down on His Messenger ﷺ day and night, and he recites and conveys them to you. Similarly, Allāh said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ ۙ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟ بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَـٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨﴾﴾

﴾*And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers*﴿ [57:8].

A *Ḥadīth* states that one day, the Prophet ﷺ said to his Companions,

«أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيمَانًا؟» قالوا: الملائكة. قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ»؟ وذكروا الأنبياء، قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟» قالوا: فنحن. قال: «وَكَيْفَ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟» قالوا: فأي الناس أعجب إيمانًا؟ قال: «قَوْمٌ يَجِيئُونَ مِنْ بَعْدِكُمْ يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا»

«*"Who among the faithful believers do you consider has the most amazing faith?" They said, "The angels." He said, "Why would they not believe, since they are with their Lord?" They mentioned the Prophets, and the Prophet ﷺ said, "Why would they not believe while the revelation is sent down to them?" They said, "Then, we are." He said, "Why would not you believe when I am among you?" They asked, "Who has the most amazing faith?" The Prophet ﷺ said, "A people who will*

come after you and who will find only books that they will believe in."[1]

Allāh said next,

﴿وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾

﴿And whoever depends upon Allāh, then he is indeed guided to the right path﴾ [3:101]

for trusting and relying on Allāh are the basis of achieving the right guidance and staying away from the path of wickedness. They also represent the tool to acquiring guidance and truth and achieving the righteous aims.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾﴾

﴿102. O you who believe! Have Taqwā of Allāh as is His due, and die not except as (true) Muslims.﴾

﴿103. And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves, and remember Allāh's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Āyāt clear to you, that you may be guided.﴾

Meaning of '*Taqwā* of Allāh'

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd commented on the *Āyah*,

﴿ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ﴾

﴿Have Taqwā of Allāh as is His due,﴾

"That He is obeyed and not defied, remembered and not forgotten and appreciated and not unappreciated." [2] This has

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[1] Aṭ-Ṭabarāni 4:22,23.

[2] Ibn Abi Ḥātim 2:446.

an authentic chain of narration to 'Abdullāh bin Mas'ūd. Al-Ḥākim collected this *Ḥadīth* in his *Mustadrak*, from Ibn Mas'ūd, who related it to the Prophet ﷺ. Al-Ḥākim said, "It is authentic according to the criteria of the Two Shaykhs [Al-Bukhāri and Muslim], and they did not record it."[1] This is what he said, but it appears that it is only a statement of 'Abdullāh bin Mas'ūd, and Allāh knows best. It was also reported that Anas said, "The servant will not have *Taqwā* of Allāh as is His due until he keeps his tongue idle." [2] Allāh's statement,

﴿وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

﴾*and die not except as (true) Muslims*﴿ [3:102], means, preserve your Islām while you are well and safe, so that you die as a Muslim. The Most Generous Allāh has made it His decision that whatever state one lives in, that is what he dies upon and is resurrected upon. We seek refuge from dying on other than Islām.

Imām Aḥmad recorded that Mujāhid said, "The people were circling around the Sacred House when Ibn 'Abbās was sitting, holding a bent-handled walking stick. Ibn 'Abbās said, The Messenger of Allāh [recited],

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

﴾*Have Taqwā of Allāh as is His due, die not except as (true) Muslims.*﴿ [3:102], [then he said;]

«وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ لَأَمَرَّتْ عَلَى أَهْلِ الْأَرْضِ عِيشَتَهُمْ، فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ إِلَّا الزَّقُّومُ؟»

«*Verily, if a drop of Zaqqūm (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from Zaqqūm?*»" [3]

This was recorded by At-Tirmidhi, An-Nasā'i, Ibn Mājah, Ibn Ḥibbān in his *Ṣaḥīḥ* and Al-Ḥākim his *Mustadrak*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*'"[4] while Al-Ḥākim said; "It meets the

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[1] Al-Ḥākim 2:294.

[2] Ibn Abi Ḥātim 2:448.

[3] Aḥmad 1:300.

[4] *Tuḥfat Al-Aḥwadhi* 7:307, An-Nasā'ī in *Al-Kubrā* 6:313, Ibn Mājah 2:1446, Ibn Ḥibbān 9:278, Al Ḥākim 2:294.

conditions of the Two *Ṣaḥīḥs* and they did not record it."

Imām Aḥmad recorded that Jābir said that three nights before the Messenger of Allāh ﷺ died he heard him saying;

«لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ عَزَّ وَجَلَّ»

«*None of you should die except while having sincere trust in Allāh, the Exalted and Most Honorable.*»[1] Muslim also recorded it.[2]

The Two *Ṣaḥīḥs* record that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي»

«*Allāh said, "I am as My servant thinks of Me."*»[3]

The Necessity of Holding to the Path of Allāh and the Community of the Believers

Allāh said next,

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

﴾*And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.*﴿ It was said that,

﴿بِحَبْلِ اللَّهِ﴾

﴾*to the Rope of Allāh*﴿ refers to Allāh's covenant, just as Allāh said in the following *Āyah*,

﴿ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ﴾

﴾*Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and from men;*﴿ [3:112],

in reference to pledges and peace treaties.

Allāh's statement

﴿وَلَا تَفَرَّقُوا﴾

﴾*and be not divided among yourselves*﴿, orders sticking to the

[1] Aḥmad 3:315.
[2] Muslim 4:2205.
[3] *Fatḥ Al-Bāri* 13:395, Muslim 4:2061.

community of the believers and forbids division. There are several *Ḥadīths* that require adhering to the *Jamā'ah* (congregation of believers) and prohibit division. Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ يَرْضَىٰ لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا: يَرْضَىٰ لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَأَنْ تَنَاصَحُوا مَنْ وَلَّاهُ اللهُ أَمْرَكُمْ. وَيَسْخَطُ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ»

«*It pleases Allāh for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases Him that you worship Him Alone and not associate anything or anyone with Him in worship, that you hold on to the Rope of Allāh altogether and do not divide, and that you advise whoever Allāh appoints as your Leader. The three that displease Him are that you say, 'It was said,' and, 'So-and-so said,' asking many unnecessary questions and wasting money.* »[1]

Allāh said,

﴿وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا﴾

﴾*and remember Allāh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren*﴿ [3:103].

This was revealed about the Aws and Khazraj. During the time of *Jāhiliyyah*, the Aws and Khazraj were at war and had great hatred, enmity and ill feelings towards each other, causing long conflicts and battles to occur between them. When Allāh brought Islām, those among them who embraced it became brothers who loved each other by Allāh's grace, having good ties for Allāh's sake and helping each other in righteousness and piety. Allāh said,

﴿هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ۝ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَـٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ﴾

[1] Muslim 3:1340.

وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ
﴿١٠٩﴾ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ وَلَوْ ءَامَنَ
أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ ٱلْمُؤْمِنُونَ
وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ﴿١١٠﴾ لَن يَضُرُّوكُمْ إِلَّآ أَذًى
وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ ضُرِبَتْ
عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ
وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ذَٰلِكَ
بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ
حَقٍّ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾ ۞ لَيْسُوا۟ سَوَآءً
مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ
وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ
فِي ٱلْخَيْرَٰتِ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا۟
مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾

﴾He it is Who has supported you with His Help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them﴿[8:62,63],

until the end of the *Āyah*. Before *Islām*, their disbelief had them standing at the edge of a pit of the Fire, but Allāh saved them from it and delivered them to faith. The Messenger of Allāh ﷺ reminded the Anṣār [from both Aws and Khazraj] of this bounty when he was dividing the war booty of Ḥunayn. During that time, some Anṣār did not like the way the booty was divided, since they did not get what the others did, although that was what Allāh directed His Prophet ﷺ to do. The Messenger of Allāh gave them a speech, in which he said,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَدَاكُمُ اللهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللهُ بِي، وَعَالَةً فَأَغْنَاكُمُ اللهُ بِي؟»

«O Anṣār! Did I not find you misguided and Allāh directed you to guidance because of me? Were you not divided beforehand and Allāh united you around me? Were you not poor and Allāh enriched you because of me?»

Whenever the Prophet ﷺ asked them a question, they would answer, "Indeed, Allāh and His Messenger have granted us

bounty."[1]

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ١٠٤ وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَـٰتُ ۚ وَأُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ١٠٥ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَـٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ١٠٦ وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ١٠٧ تِلْكَ ءَايَـٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۗ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَـٰلَمِينَ ١٠٨ وَلِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ١٠٩﴾

﴿104. Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf (all that Islām orders) and forbidding Al-Munkar (all that Islām has forbidden). And it is they who are the successful.﴾

﴿105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.﴾

﴿106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith."﴾

﴿107. And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.﴾

﴿108. These are the Āyāt of Allāh. We recite them to you in truth, and Allāh wills no injustice to the 'Ālamīn.﴾

﴿109. And to Allāh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh.﴾

The Command to Establish the Invitation to Allāh

Allāh said,

﴿وَلْتَكُن مِّنكُمْ أُمَّةٌ﴾

﴿Let there arise out of you a group of people﴾

[1] An-Nasā'ī in *Al-Kubrā* 5:91.

that calls to righteousness, enjoins all that is good and forbids evil in the manner Allāh commanded,

﴿وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

﴾And it is they who are the successful.﴿

Aḍ-Ḍaḥḥāk said, "They are a special group of the Companions and a special group of those after them, that is those who perform *Jihād* and the scholars." [1]

The objective of this *Āyah* is that there should be a segment of this Muslim *Ummah* fulfilling this task, even though it is also an obligation on every member of this *Ummah*, each according to his ability. Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعِ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الْإِيمَانِ»

«Whoever among you witnesses an evil, let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith.» In another narration, The Prophet ﷺ said,

«وَلَيْسَ وَرَاءَ ذٰلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ»

«There is no faith beyond that, not even the weight of a mustard seed.»[2]

Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبُ لَكُمْ»

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.»[3]

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[1] Aṭ-Ṭabari 7:92.

[2] Muslim 1:69,70.

[3] Aḥmad 5:38.

At-Tirmidhi also collected this *Hadīth* and said, "*Hasan*".[1] There are many other *Hadīths* and *Āyāt* on this subject, which will be explained later.

The Prohibition of Division

Allāh said,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾

﴾*And be not as those who divided and differed among themselves after the clear proofs had come to them*﴿ [3:105].

In this *Āyah*, Allāh forbids this *Ummah* from imitating the division and discord of the nations that came before them. These nations also abandoned enjoining righteousness and forbidding evil, although they had proof of its necessity.

Imām Aḥmad recorded that Abu 'Amir 'Abdullāh bin Luḥay said, "We performed *Hajj* with Mu'āwiyah bin Abi Sufyān. When we arrived at Makkah, he stood up after praying *Zuhr* and said, 'The Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هٰذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً - يَعْنِي الْأَهْوَاءَ - كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً - وَهِيَ الْجَمَاعَةُ - وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى الْكَلَبُ بِصَاحِبِهِ، لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ إِلَّا دَخَلَهُ»

«*The People of the Two Scriptures divided into seventy-two sects. This Ummah will divide into seventy-three sects, all in the Fire except one, that is, the Jama'āh.*[2] *Some of my Ummah will be guided by desire, like one who is infected by rabies; no vein or joint will be saved from these desires.*»

[Mu'āwiyah said next:] By Allāh, O Arabs! If you do not adhere to what came to you from your Prophet ﷺ then other people are even more prone not to adhere to it." [3] Similar was recorded by Abu Dāwud[4] from Aḥmad bin Ḥanbal and Muḥammad bin Yaḥyā.

[1] *Tuḥfat Al- Aḥwadhi* 6:390

[2] That is, the group that adheres to the teachings of the Prophet ﷺ and his Companions.

[3] Aḥmad 4:102.

[4] Abu Dāwud 5:5.

The Benefits of Brotherly Ties and Unity and the Consequence of Division on the Day of the Gathering

Allāh said next,

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

﴾On the Day when some faces will become white and some faces will become black;﴿ [3:106]

on the Day of Resurrection. This is when the faces of followers of the *Sunnah* and the *Jama'āh* will radiate with whiteness, and the faces of followers of *Bid'ah* (innovation) and division will be darkened, as has been reported from Ibn 'Abbās.[1] Allāh said,

﴿فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَانِكُمْ﴾

﴾As for those whose faces will become black (to them will be said): "Did you reject faith after accepting it?"﴿

Al-Ḥasan Al-Baṣri said, "They are the hypocrites."[2]

﴿فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴾Then taste the torment (in Hell) for rejecting faith,﴿

and this description befits every disbeliever.

﴿وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ١٠٧﴾

﴾And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.﴿

in Paradise, where they will reside for eternity and shall never desire to be removed.

Abu 'Isā At-Tirmidhi recorded that Abu Ghālib said, "Abu Umāmah saw heads (of the Khawarij sect) hanging on the streets of Damascus. He commented, 'The Dogs of the Fire and the worst dead people under the cover of the sky. The best dead men are those whom these have killed.' He then recited,

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[1] Ibn Abi Ḥātim 2:464. Editor's note: Although this statement is very popular, if it is not fabricated, it is among the weakest kinds of narrations, all of its chains resting upon a narrator are well-known for fabrication.

[2] Ibn Abi Ḥātim 2:465.

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

﴿On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black;﴾

until the end of the *Āyah*. I said to Abu Umamāh, 'Did you hear this from the Messenger of Allāh?' He said, 'If I only heard it from the Messenger of Allāh once, twice, thrice, four times, or seven times, I would not have narrated it to you.' " At-Tirmidhi said, "This *Hadīth* is *Hasan*."[1] Ibn Mājah[2] and Aḥmad[3] recorded similarly.

Allāh said,

﴿تِلْكَ ءَايَـٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ﴾

﴿These are the Āyāt of Allāh. We recite them to you﴾

meaning, 'These are the verses of Allāh, His proofs and signs that We reveal to you, O Muḥammad,'

﴿بِٱلْحَقِّ﴾

﴿in truth﴾ making known the true reality of this world and the Hereafter.

﴿وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَـٰلَمِينَ﴾

﴿and Allāh wills no injustice to the 'Ālamīn.﴾

for He never treats them with injustice. Rather, He is the Just Ruler Who is able to do everything and has knowledge of everything. Therefore, He does not need to treat any of His creatures with injustice, and this is why He said next,

﴿وَلِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴿and to Allāh belongs all that is in the heavens and all that is in the Earth.﴾,

they are all His servants and His property,

﴿وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ﴾

﴿And all matters go back to Allāh,﴾

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[1] *Tuḥfat Al-Aḥwadhi* 8:351.

[2] Ibn Mājah 1:62.

[3] Aḥmad 5:256.

for His is the decision concerning the affairs of this life and the Hereafter, and His is the Supreme Authority in this life and the Hereafter.

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَٰسِقُونَ ﴿١١٠﴾ لَن يَضُرُّوكُمْ إِلَّا أَذًى وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِـَٔايَٰتِ اللَّهِ وَيَقْتُلُونَ الْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿١١٢﴾﴾

﴾110. You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh. And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Fāsiqūn (rebellious).﴿

﴾111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.﴿

﴾112. They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the wrath of Allāh, and destitution is put over them. This is because they disbelieved in the Āyāt of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress (the limits set by Allāh).﴿

Virtues of the *Ummah* of Muḥammad ﷺ, the Best Nation Ever

Allāh states that the *Ummah* of Muḥammad ﷺ is the best nation ever,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴾You are the best of peoples ever raised up for mankind﴿ [3:110].

Al-Bukhāri recorded that Abu Hurayrah commented on this

Āyah, "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islām." [1] Similar was said by Ibn 'Abbās, Mujāhid, 'Aṭiyah Al-'Awfi, 'Ikrimah, 'Aṭā' and Ar-Rabī' bin Anas that,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴾*You are the best of peoples ever raised up for mankind;*﴿

means, the best of peoples for the people.[2]

The meaning of the *Āyah* is that the *Ummah* of Muḥammad is the most righteous and beneficial nation for mankind. Hence Allāh's description of them,

﴿تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

﴾*you enjoin Al-Ma'rūf and forbid Al-Munkar and believe in Allāh*﴿ [3:110].

Aḥmad,[3] At-Tirmidhi,[4] Ibn Mājah,[5] and Al-Ḥākim recorded that Ḥakīm bin Mu'āwiyah bin Ḥaydah narrated that his father said that the Messenger of Allāh ﷺ said,

«أَنْتُمْ تُوَفُّون سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهَا، وَأَنْتُمْ أَكْرَمُ عَلَى اللهِ عَزَّ وَجَلَّ»

«*You are the final of seventy nations, you are the best and most honored among them to Allāh.*»

This is a well-known *Ḥadīth* about which At-Tirmidhi said, "*Ḥasan*", and which is also narrated from Mu'ādh bin Jabal and Abu Sa'īd. The *Ummah* of Muḥammad achieved this virtue because of its Prophet, Muḥammad, peace be upon him, the most regarded of Allāh's creation and the most honored Messenger with Allāh. Allāh sent Muḥammad ﷺ with the perfect and complete Law that was never given to any Prophet or Messenger before him. In Muḥammad's Law, few deeds take the place of the many deeds that other nations performed. For instance, Imām Aḥmad recorded that 'Ali bin Abi Ṭālib said,

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[1] *Fatḥ Al-Bāri* 8:72.

[2] Ibn Abi Ḥātim 2:472,473.

[3] Aḥmad 5:3.

[4] *Tuḥfat Al-Aḥwadhi* 8:352.

[5] Ibn Mājah 2:1433.

"The Messenger of Allāh ﷺ said,

«أُعْطِيتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاءِ»

«*I was given what no other Prophet before me was given.*»

We said, 'O Messenger of Allāh! What is it?' He said,

«نُصِرْتُ بِالرُّعْبِ، وَأُعْطِيتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَمِ»

«*I was given victory by fear, I was given the keys of the earth, I was called Aḥmad, the earth was made a clean place for me (to pray and perform Tayammum with it) and my Ummah was made the best Ummah.*»." [1]

The chain of narration for this *Ḥadīth* is *Ḥasan*. There are several *Ḥadīths* that we should mention here.

The Two *Ṣaḥīḥs* recorded that Az-Zuhri said that, Sa'īd bin Al-Musayyib said that Abu Hurayrah narrated to him, "I heard the Messenger of Allāh ﷺ saying,

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ وَهُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ» فقال أبو هريرة: فقام عكاشة بن محصن الأسدي يرفع نمرة عليه، فقال: يا رسول الله، ادع الله أن يجعلني منهم، فقال رسول الله ﷺ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ» ثم قام رجل من الأنصار فقال: يا رسول الله! ادع الله أن يجعلني منهم، فقال: «سَبَقَكَ بِهَا عُكَّاشَةُ»

«*A group of seventy thousand from my Ummah will enter Paradise, while their faces are radiating, just like the moon when it is full."Ukkāshah bin Miḥṣan Al-Asadi stood up, saying, 'O Messenger of Allāh! Supplicate to Allāh that I am one of them.' The Messenger of Allāh ﷺ said, 'O Allāh! Make him one of them.' A man from the Anṣār also stood and said, 'O Messenger of Allāh! Supplicate to Allāh that I am one of them.' The Messenger said, 'Ukkashah has beaten you to it.'*»[2]

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[1] Aḥmad 1:98.

[2] *Fatḥ Al-Bāri* 11:413 , Muslim 1:197.

Another Ḥadīth that Establishes the Virtues of the *Ummah* of Muḥammad ﷺ in this Life and the Hereafter.

Imām Aḥmad recorded that Jābir said, "I heard the Messenger of Allāh ﷺ saying,

«إِنِّي لَأَرْجُو أَنْ يَكُونَ مَنْ يَتَّبِعُنِي مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ رُبُعَ الْجَنَّةِ» قال: فكبرنا، ثم قال: «أَرْجُو أَنْ يَكُونُوا ثُلُثَ النَّاسِ» قال: فكبرنا، ثم قال: «أَرْجُو أَنْ تَكُونُوا الشَّطْرَ»

«'I hope that those who follow me will be one-fourth of the residents of Paradise on the Day of Resurrection.' We said, 'Allāhu Akbar'. He then said, 'I hope that they will be one-third of the people.' We said, 'Allāhu Akbar'. He then said, 'I hope that you will be one-half.'»" [1]

Imām Aḥmad recorded the same *Ḥadīth* with another chain of narration,[2] and this *Ḥadīth* meets the criteria of Muslim in his *Ṣaḥīḥ*. In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said to us,

«أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟»

«Does it please you that you will be one-fourth of the people of Paradise?»

We said, *'Allāhu Akbar!'* He added,

«أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟»

«Does it please you that you will be one-third of the people of Paradise?» We said, *'Allāhu Akbar!'* He said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ؟»

«I hope that you will be half of the people of Paradise.»"[3]

Another Ḥadīth

Imām Aḥmad recorded that Buraydah said that the Prophet ﷺ said,

«أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفٍّ، هٰذِهِ الْأُمَّةُ مِنْ ذٰلِكَ ثَمَانُونَ صَفًّا»

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[1] Aḥmad 3:346.

[2] Aḥmad 3:383.

[3] *Fatḥ Al-Bāri* 11:385, Muslim 1:200.

«*The people of Paradise are one hundred and twenty rows, this Ummah takes up eighty of them.*»[1]

Imām Aḥmad also collected this *Ḥadīth* through another chain of narration.[2] At-Tirmidhi and Ibn Mājah[3] also collected this *Ḥadīth*, and At-Tirmidhi said, 'This *Ḥadīth* is *Ḥasan*.'[4]

'Abdur-Razzāq recorded that Abu Hurayrah said that, the Prophet ﷺ said,

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّةَ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ، النَّاسُ لَنَا فِيهِ تَبَعٌ، غَدًا لِلْيَهُودِ، وَلِلنَّصَارَى بَعْدَ غَدٍ»

«*We (Muslims) are the last to come, but the foremost on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allāh gave us the guidance of truth that they have been disputing about. This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: the Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday).*»

Al-Bukhāri[5] and Muslim[6] collected this *Ḥadīth*. Muslim recorded Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ»

«*We (Muslims) are the last (to come), but (will be) the foremost on the Day of Resurrection, and will be the first people to enter Paradise...*» until the end of the *Ḥadīth*.[7]

[1] Aḥmad 5:355.
[2] Aḥmad 5:347.
[3] *Tuḥfat Al-Aḥwadhi* 7:256.
[4] Ibn Mājah 2:134.
[5] Al-Bukhāri no. 896, 3486 and 3487.
[6] Muslim no. 855.
[7] Muslim no. 855.

These and other *Ḥadīths* conform to the meaning of the *Āyah*,

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

﴾*You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh*﴿.

Therefore, whoever among this *Ummah* acquires these qualities, will have a share in this praise. Qatādah said, "We were told that 'Umar bin Al-Khaṭṭab recited this *Āyah* [3:110] during a *Ḥajj* that he performed, when he saw that the people were rushing. He then said, 'Whoever likes to be among this [praised] *Ummah*, let him fulfill the condition that Allāh set in this *Āyah*.'" Ibn Jarīr[1] recorded this. Those from this *Ummah* who do not acquire these qualities will be just like the People of the Scriptures whom Allāh criticized, when He said,

﴿كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ﴾

﴾*They did not forbid one another from the Munkar which they committed...*﴿ [5:79].

This is the reason why, after Allāh praised the Muslim *Ummah* with the qualities that He mentioned, He criticized the People of the Scriptures and chastised them, saying,

﴿وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ﴾

﴾*And had the People of the Scripture (Jews and Christians) believed*﴿ [3:110],

in what was sent down to Muḥammad ﷺ,

﴿لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾

﴾*it would have been better for them; among them are some who have faith, but most of them are Fāsiqūn (rebellious).*﴿

Therefore only a few of them believe in Allāh and in what was sent down to you and to them. The majority of them follow deviation, disbelief, sin and rebellion.

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[1] Aṭ-Ṭabari 7:102.

The Good News that Muslims will Dominate the People of the Book

While delivering the good news to His believing servants that victory and dominance will be theirs against the disbelieving, atheistic People of the Scriptures, Allāh then said,

﴿لَن يَضُرُّوكُمْ إِلَّا أَذًى وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ﴾

﴾They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.﴿ [3:111]

This is what occurred, for at the battle of Khaybar, Allāh brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madīnah, the tribes of Qaynuqā', Naḍīr and Qurayẓah, were also humiliated by Allāh. Such was the case with the Christians in the area of Ash-Shām later on, when the Companions defeated them in many battles and took over the leadership of Ash-Shām forever. There shall always be a group of Muslims in Ash-Shām area until 'Īsā, son of Maryam, descends while they are like this [on the truth, apparent and victorious]. 'Īsā will at that time rule according to the Law of Muḥammad ﷺ, break the cross, kill the swine, banish the *Jizyah* and only accept Islām from the people.

Allāh said next,

﴿ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ﴾

﴾Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men;﴿

meaning, Allāh has placed humiliation and disgrace on them wherever they may be, and they will never be safe,

﴿إِلَّا بِحَبْلٍ مِّنَ اللَّهِ﴾

﴾except when under a covenant from Allāh,﴿

under the *Dhimmah* (covenant of protection) from Allāh that requires them to pay the *Jizyah* (tax, to Muslims,) and makes them subservient to Islāmic Law.

﴿وَحَبْلٍ مِّنَ النَّاسِ﴾

﴾and a covenant from men;﴿ meaning, covenant from men,

such as pledges of protection and safety offered to them by Muslim men and women, and even a slave, according to one of the sayings of the scholars. Ibn 'Abbās said that,

﴿إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ﴾

﴿except when under a covenant from Allāh, and a covenant from men;﴾

refers to a covenant of protection from Allāh and a pledge of safety from people.[1] Similar was said by Mujāhid, 'Ikrimah, 'Aṭā', Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and Ar-Rabī' bin Anas.[2] Allāh's statement,

﴿وَبَآءُو بِغَضَبٍ مِّنَ اللَّهِ﴾

﴿they have drawn on themselves the wrath of Allāh,﴾

means, they earned Allāh's anger, which they deserved,

﴿وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ﴾

﴿and destitution is put over them﴾, meaning they deserve it by decree and legislatively.

Allāh said next,

﴿ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ﴾

﴿This is because they disbelieved in the Āyāt of Allāh and killed the Prophets without right.﴾

meaning, what drove them to this was their arrogance, transgression and envy, earning them humiliation, degradation and disgrace throughout this life and the Hereafter. Allāh said,

﴿ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

﴿This is because they disobeyed and used to transgress (the limits set by Allāh).﴾

meaning, what lured them to disbelieve in Allāh's *Ayāt* and kill His Messengers, is the fact that they often disobeyed Allāh's commands, committed His prohibitions and transgressed His set limits. We seek refuge from this behavior, and Allāh Alone is sought for each and every type of help.

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[1] Aṭ-Ṭabari 7:112.

[2] Ibn Abi Ḥātim 2:480,481.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم
مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۚ هُمْ فِيهَا خَٰلِدُونَ ﴿١١٦﴾
مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا
صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا
ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا
وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى
صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾
هَٰٓأَنتُمْ أُو۟لَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ
وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ
مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُوا۟ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾
إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟
بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ
إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ
تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

﴿ لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ﴿١١٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۚ هُمْ فِيهَا خَٰلِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾ ﴾

﴾113. Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.﴿

﴾114. They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.﴿

﴾115. And whatever good they do, nothing will be rejected of them; for Allāh knows well the Muttaqīn (the pious).﴿

﴾116. Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allāh. They are the dwellers of the Fire, therein they will abide.﴿

﴾117. The parable of what they spend in this world is that of a wind of Ṣir; it struck the harvest of a people who did wrong against themselves and destroyed it. Allāh wronged them not, but they wronged themselves.﴿

Virtues of the People of the Scriptures Who Embrace Islām

Muḥammad bin Isḥāq and others, including Al-'Awfī who reported it from Ibn 'Abbās, said; "These *Ayāt* were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is 'Abdullāh bin Salām, Asad bin 'Ubayd, Tha'labah bin Sa'yah, Usayd bin Sa'yah, and so forth. This *Āyah* means that those among the People of the Book whom Allāh rebuked earlier are not at all the same as those among them who embraced Islām. Hence Allāh's statement,

﴿لَيْسُوا سَوَآءً﴾

﴾Not all of them are alike﴿ [3:113]." [1]

Therefore, these two types of people are not equal, and indeed, there are believers and also criminals among the People of the Book, just as Allāh said,

﴿مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ﴾

﴾a party of the People of the Scripture stand for the right﴿

for they implement the Book of Allāh, adhere to His Law and follow His Prophet Muḥammad ﷺ. Therefore, this type is on the straight path,

﴿يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ﴾

﴾they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.﴿

They often stand in prayer at night for *Tahajjud*, and recite the Qur'ān in their prayer,

﴿يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُوْلَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾﴾

[1] *Al-Muḥarrar Al-Wajīz* 1:492

﴾They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous﴿ [3:114].

This is the same type of people mentioned at the end of the *Sūrah*;

﴿وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ﴾

﴾And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh.﴿ [3:199].

Allāh said here,

﴿وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ﴾

﴾And whatever good they do, nothing will be rejected of them;﴿ [3:115]

meaning, their good deeds will not be lost with Allāh. Rather, He will award them the best rewards,

﴿وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ﴾

﴾for Allāh knows well the Muttaqīn (the pious).﴿

for no deed performed by any person ever escapes His knowledge, nor is any reward for those who do good deeds ever lost with Him. Allāh mentions the disbelieving polytheists:

﴿لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا﴾

﴾neither their properties nor their offspring will avail them against Allāh﴿ [3:116].

meaning, nothing can avert Allāh's torment and punishment from striking them,

﴿وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۚ هُمْ فِيهَا خَٰلِدُونَ﴾

﴾They are the dwellers of the Fire, therein they will abide.﴿

The Parable of What the Disbelievers Spend in This Life

Allāh gave a parable for what the disbelievers spend in this life, as Mujāhid, Al-Ḥasan and As-Suddi said.[1]

[1] Ibn Abi Ḥātim 2:493.

﴿مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ﴾

﴾The likeness of what they spend in this world is the likeness of a wind of Ṣir;﴿

a frigid wind, as Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas and others have said.[1] 'Aṭā' said that *Ṣir*, means, 'cold and snow.'[2] Ibn 'Abbās and Mujāhid are also reported to have said that *Ṣir* means, 'fire'.[3] This latter meaning does not contradict the meanings we mentioned above, because extreme cold weather, especially when accompanied by snow, burns plants and produce, and has the same effect fire has on such growth.

﴿أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ﴾

﴾It struck the harvest of a people who did wrong against themselves and destroyed it﴿ [3:117],

by burning. This *Āyah* mentions a calamity that strikes produce that is ready to harvest, destroying it by burning and depriving its owner of it when he needs it the most. Such is the case with the disbelievers, for Allāh destroys the rewards for their good deeds in this life, just as He destroyed the produce of the sinner because of his sins. Both types did not build their work on firm foundations,

﴿وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ﴾

﴾And Allāh wronged them not, but they wronged themselves.﴿

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ قَدْ بَدَتِ
ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾
هَٰٓأَنتُمْ أُو۟لَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟
عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُوا۟ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾ إِن تَمْسَسْكُمْ
حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ
شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾﴾

[1] Ibn Abi Ḥātim 2:494,495.

[2] Ibn Abi Ḥātim 2:496.

[3] Ibn Abi Ḥātim 2:495.

﴾118. O you who believe! Take not as (your) Biṭānah (advisors, helpers) those other than your own, since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Āyāt if you understand.﴿

﴾119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures. And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmil at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)."﴿

﴾120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and have Taqwā, not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.﴿

The Prohibition of Taking Advisors From Among the Disbelievers

Allāh forbids His believing servants from taking the hypocrites as advisors, so that the hypocrites do not have the opportunity to expose the secrets of the believers and their plans against their enemies. The hypocrites try their very best to confuse, oppose and harm the believers any way they can, and by using any wicked, evil means at their disposal. They wish the very worst and difficult conditions for the believers. Allāh said,

﴾لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ﴿

﴾Take not as (your) Biṭānah those other than your own﴿ [3:118],

in reference to taking followers of other religions as consultants and advisors, for advisors of a certain person have access to his most secret affairs. Al-Bukhāri and An-Nasā'ī recorded that, Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«مَا بَعَثَ اللهُ مِنْ نَبِيٍّ وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالسُّوءِ وَتَحُضُّهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللهُ»

«Allāh has not sent any Prophet nor was there any Khalīfah but they have two types of advisors, one that commands him with righteousness and advises it, and another that commands him with evil and advises him with it. Only those whom Allāh gives immunity are immune.»[1]

Ibn Abi Ḥātim reported that Ibn Abi Ad-Dahqānah said, "Umar bin Al-Khaṭṭab was told, 'There is young man here from the people of Ḥīrah (in Iraq, who were Christians) who is a proficient scribe. Why do you not appoint him as a scribe?' 'Umar said, 'I would then be taking advisors from among the disbelievers.'"[2] This *Āyah* and the story about 'Umar testify to the fact that Muslims are not allowed to use *Ahl Adh-Dhimmah* to be scribes in matters that affect the affairs of Muslims and expose their secrets, for they might convey these secrets to combatant disbelievers. This is why Allāh said,

﴿لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ﴾

﴾since they will not fail to do their best to corrupt you. They desire to harm you severely.﴿

Allāh then said,

﴿قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ﴾

﴾Hatred has already appeared from their mouths, but what their breasts conceal is far worse.﴿

meaning, enmity appears on their faces and in what they sometimes utter, as well as, the enmity they have against Islām and its people in their hearts. Since this fact is apparent to every person who has sound comprehension, therefore,

﴿قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ﴾

﴾Indeed We have made plain to you the Āyāt if you understand.﴿

Allāh said next,

﴿هَا أَنتُمْ أُولَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ﴾

﴾O! You are the ones who love them but they love you not﴿,

[1] *Fatḥ Al-Bāri* 13:201, An-Nasā'ī 7:158.

[2] Ibn Abi Ḥātim 2:500.

meaning, O believers! You like the hypocrites because you think they are believers, for they pretend to be so, but they do not like you publicly or secretly.

﴿وَتُؤْمِنُونَ بِٱلْكِتَـٰبِ كُلِّهِۦ﴾

﴾And you believe in all the Scriptures﴿

meaning, you have no doubt in any part of Allāh's Book, while the hypocrites have deep doubts, confusion and reservations about it.

Muḥammad bin Isḥāq reported that Ibn 'Abbās said that,

﴿وَتُؤْمِنُونَ بِٱلْكِتَـٰبِ كُلِّهِۦ﴾

﴾and you believe in all the Scriptures,﴿

means, you believe in your Book, their Book, and the previous Books, while the hypocrites disbelieve in your Book, and this is why they deserve that you dislike them instead of them disliking you. Ibn Jarīr collected this statement.[1]

﴿وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ﴾

﴾And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmil at you in rage.﴿

The word *Anāmil*, means the tips of the fingers, as Qatādah stated.[2] This is the behavior of the hypocrites who pretend to be believers and kind when they are with the believers, all the while concealing the opposite in their hearts in every respect. This is the exact situation that Allāh describes,

﴿وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ﴾

﴾But when they are alone, they bite their Anāmil at you in rage﴿

and rage is extreme anger and fury. Allāh said to them,

﴿قُلْ مُوتُوا۟ بِغَيْظِكُمْ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

﴾Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)."﴿

for no matter how much you envy the believers and feel rage

[1] Aṭ-Ṭabari 7:149.

[2] Aṭ-Ṭabari 7:153.

towards them, know that Allāh shall perfect His favor on His believing servants, complete His religion, raise high His Word and give dominance to His religion. Therefore, O hypocrites, die in rage,

﴿إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

﴿Allāh knows what is in the breasts.﴾

Allāh has perfect knowledge of what you conceal in your hearts and chests and in the rage, envy and hatred you have against the believers. Allāh will punish you for all this in this life, and they will have the good that you dislike for them. In the Hereafter, you will suffer severe torment in the Fire where you will remain for eternity.

Thereafter, Allāh said,

﴿إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا﴾

﴿If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it﴾ [3:120].

This only emphasizes the severity of the enmity that the hypocrites feel against the believers. If the believers enjoy fertile years, victories, support and their numbers and following increase, the hypocrites become displeased. When the Muslims suffer a drought or their enemies gain the upper hand against them, by Allāh's decree, just as occurred during the battle of Uḥud, the hypocrites become pleased. Allāh said to His believing servants,

﴿وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا﴾

﴿But if you remain patient and have Taqwā, not the least harm will their cunning do to you.﴾

Allāh directs the believers to safety from the wickedness of evil people and the plots of the sinners, by recommending them to revert to patience and by having fear of Allāh and trusting Him. Allāh encompasses the enemies of the believers, all the while the believers have no power or strength except from Him. Whatever Allāh wills, occurs, and whatever He does not will, does not occur. Nothing happens in His Kingdom except with His decision and according to His decrees Verily, whoever relies on Allāh, Allāh shall suffice for him.

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَٰفًا مُّضَٰعَفَةً وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِىٓ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿١٣١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

Allāh then mentions the story of Uḥud, the defeat that He tested the believers with, His distinguishing the believers from the hypocrites and their patience.

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾﴾

﴾121. And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uḥud). And Allāh is All-Hearer, All-Knower.﴿

﴾122. When two parties from among you were about to lose heart, but Allāh was their Walī (Supporter and Protector). And in Allāh should the believers put their trust.﴿

﴾123. And Allāh has already made you victorious at Badr, when you were a weak little force. So have Taqwā of Allāh that you may be grateful.﴿

The Battle of Uḥud

According to the majority of scholars, these *Āyāt* are describing the battle of Uḥud, as Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and others said.[1] The battle of Uḥud

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[1] Ibn Abi Ḥātim 2:510.

occurred on a Saturday, in the month of Shawwāl on the third year of Hijrah. 'Ikrimah said that Uḥud occurred in the middle of the month of Shawwāl, and Allāh knows best.

The Reason Behind the Battle of Uḥud

The idolators suffered many casualties among their noble men at the battle of Badr. The caravan that Abu Sufyān led (before Badr) returned safely to Makkah, prompting the remaining Makkan leaders and the children of those who were killed at Badr to demand from Abu Sufyān to, "Spend this money on fighting Muḥammad!" Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the Aḥabīsh tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near Uḥud facing Al-Madīnah. The Messenger of Allāh ﷺ led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjār called Mālik bin 'Amr. The Prophet ﷺ then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madīnah. 'Abdullāh bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madīnah, saying that if the disbelievers lay siege to Al-Madīnah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madīnah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure. However, some companions who did not attend the battle of Badr advised that the Muslims should go out to Uḥud to meet the disbelievers.

The Messenger of Allāh ﷺ went to his home, put on his shield and came out. The companions were weary then and said to each other, "Did we compel the Messenger of Allāh to go out?" They said, "O Messenger of Allāh! If you wish, we will remain in Al-Madīnah." The Messenger of Allāh ﷺ said,

«مَا يَنْبَغِي لِنَبِيٍّ إِذَا لَبِسَ لَأْمَتَهُ أَنْ يَرْجِعَ حَتَّى يَحْكُمَ اللهُ لَهُ».

«It is not for a Prophet to wear his shield for war then lay down his arms before Allāh decides in his favor.»[1]

[1] Recorded by Al-Bukhāri in abridged form, and At-Ṭabarāni and others recorded the story with authentic connected chains.

The Messenger of Allāh ﷺ marched with a thousand of his Companions. When they reached the Shawṭ area, 'Abdullāh bin Ubayy went back to Al-Madīnah with a third of the army, claiming he was angry the Prophet ﷺ did not listen to his advice. He and his supporters said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today." The Messenger of Allāh ﷺ marched until he reached the hillside in the area of Uḥud, where they camped in the valley with Mount Uḥud behind them. The Messenger of Allāh ﷺ said,

«لَا يُقَاتِلَنَّ أَحَدٌ حَتَّى نَأْمُرَهُ بِالْقِتَالِ»

«No one starts fighting until I issue the command to fight.»

The Messenger ﷺ prepared his forces for battle, and his army was seven hundred men. He appointed 'Abdullāh bin Jubayr, from Bani 'Amr bin 'Awf, to lead the archers who were fifty men. The Prophet ﷺ said to them,

«انْضَحُوا الْخَيْلَ عَنَّا، وَلَا نُؤْتَيَنَّ مِنْ قِبَلِكُمْ، وَالْزَمُوا مَكَانَكُمْ، إِنْ كَانَتِ النَّوْبَةُ لَنَا أَوْ عَلَيْنَا، وَإِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُمْ»

«Keep the horsemen away from us, and be aware that we might be attacked from your direction. If victory was for or against us, remain in your positions. And even if you see us being picked up by birds, do not abandon your positions.»

The Prophet ﷺ wore two protective shields and gave the flag to Mus'ab bin 'Umayr of Bani 'Abd Ad-Dār. The Prophet ﷺ also allowed some young men to participate in fighting, but not others, whom he allowed to participate in the battle of Al-Khandaq two years later. The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khālid bin Al-Walīd to lead the right side of the horsemen and 'Ikrimah Ibn Abi Jahl on the left side. They also gave their grand flag to the tribe of Bani 'Abd Ad-Dār. Allāh willing, we will mention the details of this battle later on, if Allāh wills. Allāh said here,

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ﴾

﴾And (remember) when you left your household in the morning to post the believers at their stations for the battle﴿ [3:121],

designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

﴿وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴾*And Allāh is All-Hearer, All-Knower*﴿, He hears what you say and knows what you conceal in your hearts. Allāh said next,

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا﴾

﴾*When two parties from among you were about to lose heart,*﴿ [3:122].

Al-Bukhāri recorded that Jābir bin 'Abdullāh said, "The *Āyah,*

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا﴾

﴾*When two parties from among you were about to lose heart*﴿

was revealed about us, [the two Muslim tribes of] Bani Ḥārithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allāh said in it,

﴿وَٱللَّهُ وَلِيُّهُمَا﴾

﴾*but Allāh was their Walī (Supporter and Protector)*﴿ [3:122]."[1]

Muslim recorded this *Ḥadīth* from Sufyān bin 'Uyaynah.[2]

Reminding the Believers of Their Victory at Badr

Allāh said,

﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ﴾

﴾*And Allāh has already made you victorious at Badr,*﴿[3:123]

meaning, during the battle of Badr, which occurred on a Friday, the seventeenth of Ramaḍān, in the second year of Hijrah.

The day of Badr is known as *Yawm Al-Furqān* [the Day of the Clarification], by which Allāh gave victory and dominance to Islām and its people and disgraced and destroyed *Shirk*, even though the Muslims were few. The Muslims numbered

[1] *Fatḥ Al-Bāri* 8:63

[2] Muslim 4:1948.

three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments.

However, Allāh gave victory to His Messenger ﷺ, supported His revelation, and illuminated success on the faces of the Prophet ﷺ and his following. Allāh also brought disgrace to Shayaṭān and his army. This is why Allāh reminded His believing servants and pious party of this favor,

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ﴾

﴾*And Allāh has already made you victorious at Badr, when you were a weak little force*﴿,

when you were few then. This *Āyah* reminds them that victory is only from Allāh, not because of a large army and adequate supplies. This is why Allāh said in another *Āyah*,

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا﴾

﴾*..and on the day of Ḥunayn (battle) when you rejoiced at your great number, but it availed you naught*﴿ [9:25], until,

﴿وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴾*And Allāh is Oft-Forgiving, Most Merciful*﴿ [9:27].

Badr is an area between Makkah and Al-Madīnah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well.

﴿فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴾*So have Taqwā of Allāh that you may be grateful.*﴿ [3:123], means, fulfill the obligations of His obedience.

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنزَلِينَ ﴿١٢٤﴾ بَلَىٰ
إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ
مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ
الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ
الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي

﴾ٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾﴿

﴾124. (Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down?"﴿

﴾125. "But, if you hold on to patience and have Taqwā, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."﴿

﴾126. Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.﴿

﴾127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.﴿

﴾128. Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.﴿

﴾129. And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.﴿

The Support of the Angels

The scholars of *Tafsīr* differ over whether the promise contained in these *Āyāt* referred to the battle of Badr or Uḥud.

The First View

There are two opinions about this, one of them saying that Allāh's statement,

﴾إِذْ تَقُولُ لِلْمُؤْمِنِينَ﴿

﴾(Remember) when you said to the believers﴿ [3:124],

is related to His statement,

﴾وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ﴿

﴾And Allāh has already made you victorious at Badr﴿ [3:123].

This was reported from Al-Ḥasan Al-Baṣri, 'Āmr Ash-Sha'bi, Ar-Rabī' bin Anas and several others,[1] Ibn Jarīr also agreed

[1] Ibn Abi Ḥātim no. 519-521.

with this opinion. 'Abbād bin Manṣūr said that Al-Ḥasan said that Allāh's statement,

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ﴾

﴾*(Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels?"*﴿ [3:124],

is about the battle of Badr;[1] Ibn Abi Ḥātim also recorded this statement.

Ibn Abi Ḥātim then reported that 'Āmr Ash-Sha'bi said, "On the day of Badr, the Muslims received information that Kurz bin Jābir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allāh revealed;

﴿أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ﴾

﴾*"Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?"*﴿, until,

﴿مُسَوِّمِينَ﴾

﴾*having marks (of distinction))*﴿ [3:124,125].

The news of the defeat of the idolators [at Badr] reached Kurz and he did not reinforce them, and thus, Allāh did not reinforce the Muslims with the five (thousands of angels)." [2]

As for Ar-Rabī' bin Anas, he said, "Allāh supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand." [3] If one asks, according to this opinion, how can we combine between this *Āyah* and Allāh's statement about Badr,

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ﴾

﴾*(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession."*﴿ [8:9], until,

﴿إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ﴾

[1] Aṭ-Ṭabari 7:174.

[2] Ibn Abi Ḥātim 2:520.

[3] Aṭ-Ṭabari 7:178.

﴾Verily! Allāh is All-Mighty, All-Wise﴿? We say that the one thousand mentioned here does not contradict the three thousand mentioned in the above *Āyah* [3:124]. The word "in succession" means they follow each other and thus indicates that thousands more will follow them. The two *Āyāt* above [8:9 and 3:124] are similar in meaning and it appears that they both were about the battle of Badr, because the angels did fight in the battle of Badr, as the evidence indicates. Allāh knows best. Allāh's statement,

﴿بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟﴾

﴾But if you hold on to patience and have Taqwā,﴿ [3:125]

means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command. Al-Ḥasan, Qatādah, Ar-Rabī' and As-Suddi said that Allāh's statement,

﴿وَيَأْتُوكُم مِّن فَوْرِهِمْ هَـٰذَا﴾

﴾and they will come rushing﴿ means, they (angels) will rush to you instantaneously.[1] Al-'Awfi said that Ibn 'Abbās said that the *Āyah* means, "All at once". It is also said that it means, before their anger subsides (against the disbelievers).[2]

The Second View

The second opinion stipulates that the promise mentioned here [concerning the angels participating in battle] is related to Allāh's statement,

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ﴾

﴾And (remember) when you left your household in the morning to post the believers at their stations for the battle﴿

of Uḥud. However, we should add, the angels did not come to the aid of Muslims at Uḥud, because Allāh made it conditional,

﴿بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟﴾

﴾But if you hold on to patience and have Taqwā﴿ [3:125].

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[1] Ibn Abi Ḥātim 2:523,524.

[2] Aṭ-Ṭabari 7:182.

The Muslims were not patient at Uḥud. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allāh's statement,

﴿يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ﴾

﴾*your Lord will help you with five thousand angels having marks*﴿, of distinction.

Abu Isḥāq As-Subay'i said; from Ḥārithah bin Muḍarrib said that 'Ali bin Abi Ṭālib said, "The angels were distinguished by wearing white wool at Badr." [1] The angels also had special markings distinguishing their horses.

Allāh said,

﴿وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ﴾

﴾*Allāh made it not but as a message of good news for you and as an assurance to your hearts*﴿ [3:126].

This *Āyah* means, "Allāh sent down angels and told you about their descent to encourage you and to comfort and reassure your hearts. You should know that victory only comes from Allāh and that if He willed, He would have defeated your enemy without you having to fight them." For instance, Allāh said after commanding the believers to fight,

﴿ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ ۝ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۝ وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ۝﴾

﴾*But if it had been Allāh's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them*﴿ [47:4-6].

This is why Allāh said here,

﴿وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ۝﴾

[1] Ibn Abi Ḥātim 2:525.

﴾*Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise*﴿ [3:126].

This *Āyah* means, "Allāh is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions." Allāh said,

﴿لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟﴾

﴾*That He might cut off a part of those who disbelieve,*﴿ [3:127]

meaning, out of His wisdom, He commands you to perform *Jihād* and to fight.

Allāh then mentions the various consequences of performing *Jihād* against the disbelievers. For instance, Allāh said,

﴿لِيَقْطَعَ طَرَفًا﴾

﴾*That He might cut off a part...*﴿ meaning, to cause a part of a nation to perish,

﴿مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ﴾

﴾*of those who disbelieve, or expose them to infamy,*﴿

by disgracing them and forcing them to return with only their rage, having failed in their aim to harm you. This is why Allāh said next,

﴿أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟﴾

﴾*or expose them to infamy, so that they retire*﴿

to go back to their land,

﴿خَآئِبِينَ﴾

﴾*frustrated*﴿ without achieving their aims.

Allāh then mentions a statement that testifies that the decision in this life and the Hereafter is for Him Alone without partners,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾

﴾*Not for you is the decision*﴿ [3:128]

meaning, "The matter is all in My Hand." Allāh also said,

﴿فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ﴾

﴿*your duty is only to convey (the Message) and on Us is the reckoning.*﴾ [13:40], and,

﴿لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴿*Not upon you is their guidance, but Allāh guides whom He wills.*﴾ [2:272], and,

﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾

﴿*Verily, you guide not whom you like, but Allāh guides whom He wills*﴾ [28:56].

Muḥammad bin Isḥāq said that Allāh's statement,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾

﴿*Not for you is the decision;*﴾, means, "No part of the decision regarding My servants is yours, except what I command you."[1] Allāh then mentions the rest of the consequences of *Jihād*,

﴿أَوْ يَتُوبَ عَلَيْهِمْ﴾

﴿*whether He pardons them*﴾ concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.

﴿أَوْ يُعَذِّبَهُمْ﴾

﴿*or punishes them;*﴾ in this life and the Hereafter because of their disbelief and errors,

﴿فَإِنَّهُمْ ظَـٰلِمُونَ﴾

﴿*verily, they are the wrongdoers*﴾, and thus, they deserve such a fate.

Al-Bukhāri recorded that, Sālim bin 'Abdullāh said that his father said that he heard the Messenger of Allāh ﷺ saying – when he raised his head from bowing in the second unit of the *Fajr* prayer – "O Allāh! Curse so-and-so," after saying; *Sami' Allāhu Liman Ḥamidah, Rabbāna wa lakal-Ḥamd*. Thereafter, Allāh revealed this *Āyah*,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ﴾

[1] Aṭ-Ṭabari 7:195.

﴾*Not for you is the decision;*﴿[1] This was also recorded by An-Nasā'ī.[2] Imām Aḥmad recorded that Sālim bin 'Abdullāh said that his father said that he heard the Messenger of Allāh ﷺ saying,

«اللَّهُمَّ الْعَنْ فُلَانًا، اللَّهُمَّ الْعَنِ الْحَارِثَ بْنَ هِشَامٍ، اللَّهُمَّ الْعَنْ سُهَيْلَ بْنَ عَمْرٍو، اللَّهُمَّ الْعَنْ صَفْوَانَ بْنَ أُمَيَّةَ»

«*O Allāh! Curse so-and-so. O Allāh! Curse Al-Ḥarith bin Hishām. O Allāh! Curse Suhayl bin 'Amr. O Allāh! Curse Ṣafwān bin Umayyah.*»

Thereafter, this *Āyah* was revealed;

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ١٢٨﴾

﴾*Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers*﴿ [3:128].

All these persons were pardoned (after they embraced Islām later on).[3]

Al-Bukhāri recorded that Abu Hurayrah said that when Allāh's Messenger ﷺ would supplicate against or for someone, he would do so when he was finished bowing and saying; *Sami' Allāhu Liman Ḥamidah, Rabbāna wa lakal-Ḥamd*. He would then say, (the *Qunūt*)

«اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ»

«*O Allāh! Save Al-Walīd bin Al-Walīd, Salamah bin Hishām, 'Ayyāsh bin Abi Rabī'ah and the weak and the helpless people among the faithful believers. O Allāh! Be hard on the tribe of Muḍar and let them suffer from years of famine like that of the time of Yūsuf.*»

He would say this supplication aloud. He sometimes would supplicate during the Dawn prayer, "O Allāh! Curse so-and-so

[1] *Fatḥ Al-Bāri* 8:73.

[2] An-Nasā'ī in *Al-Kubrā* 6:314.

[3] Aḥmad 2:93.

(persons)," mentioning some Arab tribes. Thereafter, Allāh revealed,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾

﴿*Not for you is the decision.*﴾[1]

Al-Bukhāri recorded that Ḥamīd and Thābit said that, Anas bin Mālik said that the Prophet ﷺ was injured during the battle of Uḥud and said,

«كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ؟»

«*How can a people achieve success after having injured their Prophet?*»

Thereafter,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ﴾

﴿*Not for you is the decision,*﴾ was revealed.[2]

Imām Aḥmad recorded that Anas said that, the Prophet's front tooth was broken during the battle of Uḥud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet ﷺ said,

«كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هٰذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ إِلٰى رَبِّهِمْ عَزَّ وَجَلَّ؟»

«*How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored?*» Allāh revealed,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾

﴿*Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers.*﴾[3] Muslim also collected this *Ḥadīth*.[4]

Allāh then said,

﴿وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

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[1] Al-Bukhāri no. 4560.

[2] *Fatḥ Al-Bāri* 7:365.

[3] Aḥmad 3:99.

[4] Muslim no. 1791.

۞ وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ
فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ
عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا
فَعَلُوا۟ فَـٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟
لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ
مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُو۟لَـٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ
مِّن رَّبِّهِمْ وَجَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ
فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَـٰمِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ
فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُكَذِّبِينَ
﴿١٣٧﴾ هَـٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾
وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ
﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ
وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ
ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّـٰلِمِينَ ﴿١٤٠﴾

﴾And to Allāh belongs all that is in the heavens and all that is in the Earth.﴿ [3:129],

everything is indeed the property of Allāh and all are servants in His Hand.

﴾يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ﴿

﴾He forgives whom He wills, and punishes whom He wills.﴿

for His is the decision and none can resist His decision. Allāh is never asked about what He does, while they will be asked,

﴾وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴿

﴾and Allāh is Oft-Forgiving, Most Merciful.﴿

﴾يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَـٰفًا مُّضَـٰعَفَةً ۖ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِىٓ أُعِدَّتْ لِلْكَـٰفِرِينَ ﴿١٣١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ ۞ وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَـٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُو۟لَـٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَـٰمِلِينَ ﴿١٣٦﴾﴿

﴾130. O you who believe! Do not consume Ribā doubled and multiplied, but fear Allāh that you may be successful.﴿

﴾131. And fear the Fire, which is prepared for the

disbelievers.﴾

﴿*132. And obey Allāh and the Messenger that you may obtain mercy.*﴾

﴿*133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqīn (the pious).*﴾

﴿*134. Those who spend (in Allāh's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves the Muḥsinīn (the good-doers).*﴾

﴿*135. And those who, when they have committed Fāḥishah (immoral sin) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; and none can forgive sins but Allāh, and do not persist in what (wrong) they have done, while they know.*﴾

﴿*136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).*﴾

Interest (*Ribā*) is Prohibited

Allāh prohibits His believing servants from dealing in *Ribā* and from requiring interest on their capital, just as they used to do during the time of *Jāhiliyyah*. For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest." If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times. Allāh also commands His servants to have *Taqwā* of Him so that they may achieve success in this life and the Hereafter. Allāh also threatens them with the Fire and warns them against it, saying,

﴿وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ۝١٣١ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝١٣٢﴾

﴿*And fear the Fire, which is prepared for the disbelievers. And obey Allāh and the Messenger that you may obtain mercy.*﴾ [3:131,132].

The Encouragment to Do Good for which Paradise is the Result

Allāh encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience. Allāh said,

﴿وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾﴾

﴾*And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqīn (the pious)*﴿ [3:133].

Just as the Fire was prepared for the disbelievers. It was reported that the meaning of Allāh's statement,

﴿عَرْضُهَا ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ﴾

﴾*as wide as the heavens and the earth*﴿

draws the attention to the spaciousness of Paradise. For instance, Allāh said in another *Āyah*, while describing the couches of Paradise,

﴿بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ﴾

﴾*lined with silk brocade*﴿ [55:54], so what about their outer covering? It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance. This is supported by what is found in the *Ṣaḥīḥ*;

«إِذَا سَأَلْتُمُ اللهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ، وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَسَقْفُهَا عَرْشُ الرَّحْمَنِ»

«*When you ask Allāh for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allāh).*»[1]

This *Āyah* [3:133 above] is similar to Allāh's statement in *Sūrat Al-Ḥadīd*,

﴿سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

[1] *Fatḥ Al-Bāri* 6:14.

﴾Race with one another in hastening towards forgiveness from your Lord (Allāh), and Paradise the width whereof is as the width of the heaven and the Earth﴿ [57:21].

Al-Bazzār recorded that Abu Hurayrah said that a man came to the Messenger of Allāh ﷺ and asked him, about Allāh's statement,

﴿وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ﴾

﴾Paradise as wide as the heavens and the Earth﴿ [3:133];

"Where is the Fire then?" The Prophet ﷺ said,

«أَرَأَيْتَ اللَّيْلَ إِذَا جَاءَ لَبِسَ كُلَّ شَيْءٍ، فَأَيْنَ النَّهَارُ؟»

«When the night comes, it overtakes everything, so where is the day?»

The man said, "Where Allāh wants it to be." The Prophet ﷺ said,

«وَكَذٰلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللهُ عَزَّ وَجَلَّ»

«Similarly, the Fire is where Allāh wants it to be.»[1]

This *Hadīth* has two possible meanings. First, when we do not see the night during the day, this does not mean that the day is not somewhere else, even though we cannot see it. Such is the case with Hell-fire, for it is where Allāh wants it to be. The second meaning is that when the day overcomes this part of the world, the night overtakes the other part. Such is the case with Paradise, for it is in the utmost heights above the heavens and under the Throne. The width of Paradise is, as Allāh stated,

﴿كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ﴾

﴾whereof is as the width of the heaven and the Earth﴿ [57:21].

The Fire, on the other hand, is in the lowest of lows. Therefore, Paradise being as wide as the heavens and Earth does not contradict the fact that the Fire exists wherever Allāh wills it to be.

Allāh said, while describing the people of Paradise,

﴿ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ﴾

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[1] *Kashf Al-Astār* 3:43.

﴾Those who spend (in Allāh's cause) in prosperity and in adversity﴿ [3:134],

in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allāh said in another *Āyah*,

﴿ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً﴾

﴾Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public﴿ [2:274]

These believers are never distracted from obeying Allāh, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness. Allāh said,

﴿وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ﴾

﴾who repress anger, and who pardon men;﴿ [3:134]

for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، وَلٰكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

«The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.»[1]

This *Ḥadīth* is also recorded in the Two *Ṣaḥīḥs*.[2] Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، وَقَاهُ اللهُ مِنْ فَيْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزْنٌ بِرَبْوَةٍ - ثَلَاثًا - أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ. وَالسَّعِيدُ مَنْ وُقِيَ الْفِتَنَ، وَمَا مِنْ جَرْعَةٍ أَحَبُّ إِلَى اللهِ مِنْ جَرْعَةِ غَيْظٍ يَكْظِمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ للهِ إِلَّا مَلَأَ جَوْفَهُ إِيمَانًا»

«He who gives time to a debtor or forgives him, then Allāh will save him from the heat of Jahannam (Hell-fire). Behold! The deeds of Paradise are difficult to reach, for they are on top of a

[1] Aḥmad 2:236.

[2] *Fatḥ Al-Bāri* 10:535, Muslim 4:2014.

hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests. Verily, there is no dose of anything better to Allāh than a dose of rage that the servant controls, and whenever the servant of Allāh controls it, he will be internally filled with faith.»[1]

This *Hadīth* was recorded by Imām Aḥmad, its chain of narration is good, it does not contain any disparraged narrators, and the meaning is good.

Imām Aḥmad recorded that Sahl bin Mu'ādh bin Anas said that his father said that the Messenger of Allāh ﷺ said,

«مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَىٰ أَنْ يُنْفِذَهُ دَعَاهُ اللهُ عَلَىٰ رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ الْحُورِ شَاءَ»

«*Whoever controlled rage while able to act upon it, then Allāh will call him while all creation is a witness, until He gives him the choice of any of the Hūris (fair females with wide, lovely eyes - as mates for the pious) he wishes.*»

Abu Dāwud, At-Tirmidhi and Ibn Mājah collected this *Hadīth*,[2] which At-Tirmidhi said was "*Hasan Gharīb*".

Ibn Marduwyah recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«مَا تَجَرَّعَ عَبْدٌ مِنْ جَرْعَةٍ أَفْضَلَ أَجْرًا مِنْ جَرْعَةِ غَيْظٍ كَظَمَهَا ابْتِغَاءَ وَجْهِ اللهِ»

«*There is not a dose of anything that the servant takes which is better than a dose of control of rage that he feels, when he does it seeking Allāh's Face.*»[3]

Ibn Jarīr and Ibn Mājah[4] also collected this *Hadīth*.

Allāh said,

﴿وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ﴾

﴿*who repress anger*﴾ meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allāh, the Exalted and Most Honored. Allāh then said,

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[1] Aḥmad 1:327.

[2] Aḥmad 3:438,440, Abu Dāwud 5:137, *Tuhfat Al-Ahwadhi* 6:139, Ibn Mājah 2:1400.

[3] Aḥmad 2:128.

[4] Ibn Mājah 2:1401.

﴿وَٱلْعَافِينَ عَنِ ٱلنَّاسِ﴾

﴾*and who pardon men;*﴿ They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard. This is why Allāh said,

﴿وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾

﴾*verily, Allāh loves the Muḥsinīn (the good-doers)*﴿.

This good conduct is a type of *Iḥsān* [excellence in the religion]. There is a *Ḥadīth* that reads,

«ثَلَاثٌ أُقْسِمُ عَلَيْهِنَّ: مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ للهِ رَفَعَهُ اللهُ»

«*I swear regarding three matters: no charity shall ever decrease the wealth; whenever one forgives people, then Allāh will magnify his honor; and he who is humble for Allāh, then Allāh will raise his rank.*»[1]

Allāh said,

﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ﴾

﴾*And those who, when they have committed Fāḥishah or wronged themselves with evil, remember Allāh and ask forgiveness for their sins*﴿ [3:135].

Therefore, if they commit an error they follow it with repentance and ask forgiveness. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ رَجُلًا أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ، فَقَالَ اللهُ عَزَّ وَجَلَّ: عَبْدِي عَمِلَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ، فَقَالَ تَبَارَكَ وَتَعَالىٰ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ لِي، فَقَالَ اللهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاغْفِرْهُ لِي، فَقَالَ اللهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ

[1] Aḥmad 4:231.

لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ»

«*A man once committed an error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the sin. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.' He then committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that I have forgiven My servant, so let him do whatever he likes.'*»[1] A similar narration was collected in the *Ṣaḥīḥ*.[2]

'Abdur-Razzāq recorded that Anas bin Mālik said, "I was told that when the *Āyah*,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

﴾*And those who, when they have committed Fāhishah or wronged themselves with evil, remember Allāh and ask forgiveness for their sins,*﴿

was revealed, Iblīs (Shayaṭān) cried." [3] Allāh's statement,

﴿وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ﴾

﴾*and none can forgive sins but Allāh*﴿, means that none except Allāh forgives sins.

Allāh said,

﴿وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾

﴾*And do not persist in what (wrong) they have done, while they know*﴿,

[1] Aḥmad 2:296.

[2] *Fatḥ Al-Bāri* 13:474.

[3] 'Abdul-Razzāq 1:133.

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾ أَمْ
حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟
مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن
قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ
إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِي۟ن مَّاتَ أَوْ قُتِلَ
ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ
ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ
لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا وَمَن يُرِدْ
ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ
مِنْهَا وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ
رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟
وَمَا ٱسْتَكَانُوا۟ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ
إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ
أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ
ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾

for they repent from their error, return to Allāh before death, do not insist on error, and if they err again, they repent from it. Allāh said here,

﴿وَهُمْ يَعْلَمُونَ﴾

﴿while they know﴾

Mujāhid and 'Abdullāh bin 'Ubayd bin 'Umayr commented, "Whoever repents, then Allāh will forgive him." Similarly, Allāh said,

﴿أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ﴾

﴿Know they not that Allāh accepts repentance from His servants﴾ [9:104], and,

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

﴿And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.﴾ [4:110]

and there are several examples similar to this *Ayāh*.

Next, Allāh said after this description,

﴿أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ﴾

﴿For such, the reward is forgiveness from their Lord﴾ [3:136], as a reward for these qualities,

﴿مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴿forgiveness from their Lord, and Gardens with rivers flowing

underneath (Paradise)﴾ carrying all kinds of drinks,

﴿خَٰلِدِينَ فِيهَا﴾

﴿*wherein they shall abide forever*﴾ and ever,

﴿وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ﴾

﴿*How excellent is this reward for the doers*﴾ Allāh praises Paradise in this part of the *Āyah*.

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾ هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَٰفِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾﴾

﴿*137. Many similar ways (and mishaps of life) were faced [by nations (believers and disbelievers) that have passed away] before you, so travel through the earth, and see what was the end of those who denied.*﴾

﴿*138. This is a plain statement for mankind, a guidance and instruction for the Muttaqīn.*﴾

﴿*139. So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.*﴾

﴿*140. If a wound has touched you, be sure a similar wound has touched the others. And so are the days, that We give to men by turns, that Allāh may know (test) those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers.*﴾

﴿*141. And that Allāh may test those who believe and destroy the disbelievers.*﴾.

﴿*142. Do you think that you will enter Paradise before Allāh knows (tests) those of you who performed Jihād and knows (tests) those who are patient?*﴾

﴿*143. You did indeed wish for death before you met it. Now*

you have seen it openly with your own eyes.﴾

The Wisdom Behind the Losses Muslims Suffered During Uḥud

Allāh states to His believing servants who suffered losses in the battle of Uḥud, including seventy dead,

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ﴾

﴾*Many similar ways (and mishaps of life) were faced before you*﴿,

for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers. This is why Allāh said,

﴿فَسِيرُوا فِي ٱلْأَرْضِ فَٱنظُرُوا كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ﴾

﴾*so travel through the earth, and see what was the end of those who denied*﴿. Allāh said next,

﴿هَٰذَا بَيَانٌ لِّلنَّاسِ﴾

﴾*This is a plain statement for mankind*﴿,

meaning, the Qur'ān explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

﴿وَهُدًى وَمَوْعِظَةٌ﴾

﴾*And a guidance and instruction*﴿ for the Qur'ān contains the news of the past, and,

﴿هُدًى﴾

﴾*guidance*﴿ for your hearts,

﴿وَمَوْعِظَةٌ لِّلْمُتَّقِينَ﴾

﴾*and instruction for the Muttaqīn*﴿ to discourage committing the prohibited and forbidden matters.

Allāh comforts the believers by saying,

﴿وَلَا تَهِنُوا﴾

﴾*So do not become weak*﴿, because of what you suffered,

﴿وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾

﴾*nor be sad, and you will be triumphant if you are indeed believers*﴿,

for surely, the ultimate victory and triumph will be yours, O believers.

﴿إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ﴾

﴾*If a wound has touched you, be sure a similar wound has touched the others*﴿ [3:140].

Therefore, the *Āyah* says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾

﴾*And so are the days, that We give to men by turns*﴿ ,

and at times - out of wisdom - We allow the enemy to overcome you, although the final good end will be yours.

﴿وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا﴾

﴾*and that Allāh may know (test) those who believe,*﴿

meaning, "So that We find out who would be patient while fighting the enemies," according to Ibn 'Abbās.

﴿وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ﴾

﴾*and that He may take martyrs from among you*﴿

those who would be killed in Allāh's cause and gladly offer their lives seeking His pleasure.

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا﴾

﴾*And Allāh likes not the wrongdoers. And that Allāh may test those who believe*﴿ [3:140,141],

by forgiving them their sins if they have any. Otherwise, Allāh will raise their grades according to the losses they suffered. Allāh's statement,

﴿وَيَمْحَقَ الْكَافِرِينَ﴾

﴾*and destroy the disbelievers*﴿, for it is their conduct that if they gain the upper hand, they transgress and commit aggression.

However, this conduct only leads to ultimate destruction, extermination, perishing and dying out.

Allāh then said,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَـٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّـٰبِرِينَ ١٤٢﴾

❴*Do you think that you will enter Paradise before Allāh knows (tests) those of you who will perform Jihād and (also) knows (tests) those who are the patient?*❵ [3:142].

The *Āyah* asks, do you think that you will enter Paradise without being tested with warfare and hardships? Allāh said in *Sūrat Al-Baqarah*,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟﴾

❴*Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken...*❵ [2:214]. Allāh said,

﴿الٓمٓ ١ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ٢﴾

❴*Alif Lām Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested?*❵ [29:1,2],

This is why He said here,

﴿أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَـٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّـٰبِرِينَ ١٤٢﴾

❴*Do you think that you will enter Paradise before Allāh knows (tests) those of you who will perform Jihād and (also) knows (tests) those who are the patient?*❵ [3:142]

meaning, you will not earn Paradise until you are tested and thus Allāh knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allāh said,

﴿وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ١٤٣﴾

❴*You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes*❵ [3:143].

The *Āyah* proclaims, O believers! Before today, you wished

that you could meet the enemy and were eager to fight them. What you wished has occurred, so fight them and be patient.

In the Two *Ṣaḥīḥs* it is recorded that the Messenger of Allāh ﷺ said,

«لَا تَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

«*Do not wish to encounter the enemy, and ask Allāh for your well-being. However, if you do encounter them, then observe patience and know that Paradise is under the shade of swords.*»[1]

This is why Allāh said here,

﴿فَقَدْ رَأَيْتُمُوهُ﴾

﴾*Now you have seen it*﴿: death, you saw it when the swords appeared, the blades were sharpened, the spears crisscrossed and men stood in lines for battle. This part of the *Āyah* contains a figure of speech that mentions imagining what can be felt but not seen.

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾﴾

﴾*144. Muḥammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will reward the grateful.*﴿

﴾*145. And no person can ever die except by Allāh's leave and at an appointed term. And whoever desires a reward in the*

[1] *Fatḥ Al-Bāri* 6:181, Muslim 3:1362.

world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.﴾

﴿*146. And many a Prophet fought and along with him many Ribbiyyūn. But they never lost heart for that which befall them in Allāh's way, nor did nor they weaken nor degrade themselves. And Allāh loves the patient.*﴾

﴿*147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk."*﴾

﴿*148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves the good-doers.*﴾

The Rumor that the Prophet ﷺ was Killed at Uḥud

When Muslims suffered defeat in battle at Uḥud and some of them were killed, Shayṭān shouted, "Muḥammad has been killed." Ibn Qami'ah went back to the idolators and claimed, "I have killed Muḥammad." Some Muslims believed this rumor and thought that the Messenger of Allāh ﷺ had been killed, claiming that this could happen, for Allāh narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was weakened and they did not actively participate in battle. This is why Allāh sent down to His Messenger His statement,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾

﴿*Muḥammad is no more than a Messenger, and indeed Messengers have passed away before him.*﴾

he is to deliver Allāh's Message and may be killed in the process, just as what happened to many Prophets before. Ibn Abi Najīḥ said that his father said that a man from the Muhājirīn passed by an Anṣāri man who was bleeding (during Uḥud) and said to him, "O fellow! Did you know that Muḥammad was killed?" The Anṣāri man said, "Even if Muḥammad was killed, he has indeed conveyed the Message. Therefore, defend your religion." The *Āyah*,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾

﴾Muḥammad is no more than a Messenger, and indeed (many) Messengers have passed away before him﴿,

was revealed. This story was collected by Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi in *Dalā'il An-Nubuwwah*.[1]

Allāh said next, while chastising those who became weak,

﴿أَفَإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ﴾

﴾If he dies or is killed, will you then turn back on your heels?﴿, become disbelievers,

﴿وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ﴾

﴾And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful﴿,

those who obeyed Allāh, defended His religion and followed His Messenger ﷺ whether he was alive or dead. The *Ṣaḥīḥ*, *Musnad* and *Sunan* collections gathered various chains of narration stating that Abu Bakr recited this *Āyah* when the Messenger of Allāh ﷺ died. Al-Bukhāri recorded that 'Ā'ishah said that Abu Bakr came riding his horse from his dwelling in As-Sunḥ. He dismounted, entered the *Masjid* and did not speak to anyone until he came to her [in her room] and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed, "My father and my mother be sacrificed for you! Allāh will not combine two deaths on you. You have died the death, which was written for you."

Ibn 'Abbās narrated that Abu Bakr then came out, while 'Umar was addressing the people, and Abu Bakr told him to sit down but 'Umar refused, and the people attended to Abu Bakr and left 'Umar. Abu Bakr said, "To proceed; whoever among you worshipped Muḥammad, then Muḥammad is dead, but whoever worshipped Allāh, Allāh is alive and will never die. Allāh said,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ﴾

[1] *Dalā'il An-Nubuwwah* 3:248. This is a *Mursal* narration.

﴾Muḥammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will reward the grateful.﴿"

The narrator added, "By Allāh, it was as if the people never knew that Allāh had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it." Sa'īd bin Al-Musayyib said that 'Umar said, "By Allāh! When I heard Abu Bakr recite this *Āyah*, my feet could not hold me, and I fell to the ground." [1]

Allāh said,

﴿وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا﴾

﴾And no person can ever die except by Allāh's leave and at an appointed term.﴿ [3:145]

meaning, no one dies except by Allāh's decision, after he has finished the term that Allāh has destined for him. This is why Allāh said,

﴿كِتَٰبًا مُّؤَجَّلًا﴾

﴾at an appointed term﴿ which is similar to His statements,

﴿وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ﴾

﴾And no aged man is granted a length of life nor is a part cut off from his life, but it is in a Book﴿ [35:11], and,

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ﴾

﴾He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected)﴿ [6:2].

This *Āyah* [3:145] encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term. Ibn Abi Ḥātim narrated that, Ḥabīb bin Suhbān said that a Muslim man, Ḥujr bin 'Adi, said in a battle, "What prevents you from crossing this river (the Euphrates) to the enemy?

[1] *Fatḥ Al-Bāri* 7:751.

﴿وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا﴾

﴾And no person can ever die except by Allāh's leave and at an appointed term﴿?"

He then crossed the river riding his horse, and when he did, the Muslims followed him. When the enemy saw them, they started shouting, "*Diwān* (Persian; crazy)," and they ran away.[1]

Allāh said next,

﴿وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا﴾

﴾And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof﴿.

Therefore, the *Āyah* proclaims, whoever works for the sake of this life, will only earn what Allāh decides he will earn. However, he will not have a share in the Hereafter. Whoever works for the sake of the Hereafter, Allāh will give him a share in the Hereafter, along with what He decides for him in this life. In similar statements, Allāh said,

﴿مَن كَانَ يُرِيدُ حَرْثَ ٱلْءَاخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِن نَّصِيبٍ﴾

﴾Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.﴿ [42:20], and,

﴿مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ۝١٨ وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ۝١٩﴾

﴾Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will

[1] Ibn Abi Ḥātim 2:584.

burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated﴿ [17:18-19].

In this *Āyah* [3:145], Allāh said,

﴾وَسَنَجْزِي ٱلشَّٰكِرِينَ﴿

﴾*And We shall reward the grateful.*﴿

meaning, We shall award them with Our favor and mercy in this life and the Hereafter, according to the degree of their appreciation [of Allāh] and their good deeds.

Allāh then comforts the believers because of what they suffered in Uḥud,

﴾وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ﴿

﴾*And many a Prophet fought and along with him many Ribbiyyūn.*﴿

It was said that this *Āyah* means that many Prophets and their companions were killed in earlier times, as is the view chosen by Ibn Jarīr. It was also said that the *Āyah* means that many Prophets witnessed their companions' death before their eyes. However, Ibn Isḥāq mentioned another explanation in his *Sīrah*, saying that this *Āyah* means, "Many a Prophet was killed, and he had many companions whose resolve did not weaken after their Prophet died, and they did not become feeble in the face of the enemy. What they suffered in *Jihād* in Allāh's cause and for the sake of their religion did not make them lose heart. This is patience,

﴾وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ﴿

﴾*and Allāh loves the patient.*﴿"

As-Suhayli agreed with this explanation and defended it vigorously. This view is supported by Allāh saying;

﴾مَعَهُۥ رِبِّيُّونَ كَثِيرٌ﴿

﴾*And along with him many Ribbiyyūn*﴿.

In his book about the battles, Al-Amawi mentioned only this explanation for the *Āyah*.

Sufyān Ath-Thawri reported that, Ibn Mas'ūd said that,

﴿رِبِّيُّونَ كَثِيرٌ﴾

﴾*many Ribbiyyūn*﴿ means, thousands.[1] Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Ar-Rabī' and 'Aṭā' Al-Khurāsāni said that the word *Ribbiyyūn* means, 'large bands'.[2] 'Abdur-Razzāq narrated that Ma'mmar said that Al-Ḥasan said that,

﴿رِبِّيُّونَ كَثِيرٌ﴾

﴾*many Ribbiyyūn*﴿ means, many scholars. He also said that it means patient and pious scholars.

﴿فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟﴾

﴾*But they never lost heart for that which befell them in Allāh's way, nor did they weaken nor degrade themselves.*﴿

Qatādah and Ar-Rabī' bin Anas said that,

﴿وَمَا ضَعُفُوا۟﴾

﴾*nor did they weaken*﴿, means, after their Prophet was killed.[3]

﴿وَمَا ٱسْتَكَانُوا۟﴾

﴾*nor degrade themselves*﴿, by reverting from the true guidance and religion. Rather, they fought on the path that Allāh's Prophet fought on until they met Allāh. Ibn 'Abbās said that,

﴿وَمَا ٱسْتَكَانُوا۟﴾

﴾*nor degrade themselves*﴿ means, nor became humiliated, while As-Suddi and Ibn Zayd said that it means, they did not give in to the enemy.

﴿وَٱللَّهُ يُحِبُّ ٱلصَّـٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ ﴿١٤٧﴾﴾

﴾*And Allāh loves the patient. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk."*﴿

[1] Aṭ-Ṭabari 7:266.

[2] Ibn Abi Ḥātim 2:587-588.

[3] Ibn Abi Ḥātim 2:591.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنقَلِبُوا خَاسِرِينَ (١٤٩) بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ (١٥٠) سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ (١٥١) وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ (١٥٢) ۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٥٣)

[3:146-147], and this was the statement that they kept repeating. Therefore,

﴿فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا﴾

﴿So Allāh gave them the reward of this world﴾ victory, triumph and the good end,

﴿وَحُسْنَ ثَوَابِ الْآخِرَةِ﴾

﴿and the excellent reward of the Hereafter﴾ added to the gains in this life,

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

﴿And Allāh loves the good-doers﴾.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنقَلِبُوا خَاسِرِينَ (١٤٩) بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ النَّاصِرِينَ (١٥٠) سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ النَّارُ ۚ وَبِئْسَ مَثْوَى الظَّالِمِينَ (١٥١) وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ (١٥٢) ۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٥٣)﴾

﴿149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.﴾

﴾150. Nay, Allāh is your protector, and He is the best of helpers.﴿

﴾151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.﴿

﴾152. And Allāh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltūm and fell to disputing about the order, and disobeyed after He showed you what you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them, that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.﴿

﴾153. (And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back. There did Allāh give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you. And Allāh is Well-Aware of all that you do.﴿

The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uḥud

Allāh warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter. This is why Allāh said,

﴿إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ﴾

﴾If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers﴿ [3:149].

Allāh also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him. Allāh said,

﴿بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ١٥٠﴾

﴾Nay, Allāh is your protector, and He is the best of helpers﴿.

Allāh next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the

hearts of their disbelieving enemies, because of their *Kufr* and *Shirk*. And Allāh has prepared torment and punishment for them in the Hereafter. Allāh said,

﴿سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَـٰنًا وَمَأْوَىٰهُمُ ٱلنَّارُ وَبِئْسَ مَثْوَى ٱلظَّـٰلِمِينَ﴾

﴿We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers﴾.

In addition, the Two *Ṣaḥīḥs* recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«I was given five things that no other Prophet before me was given. I was aided with fear the distance of one month, the earth was made a Masjid and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.»[1]

Allāh said,

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ﴾

﴿And Allāh did indeed fulfill His promise to you﴾ [3:152],

in the beginning of the day of Uḥud,

﴿إِذْ تَحُسُّونَهُم﴾

﴿when you were killing them﴾, slaying your enemies,

﴿بِإِذْنِهِۦ﴾

﴿with His permission﴾, for He allowed you to do that against them,

﴿حَتَّىٰٓ إِذَا فَشِلْتُمْ﴾

[1] *Fatḥ Al-Bāri* 1:519, Muslim 1:370.

﴾*until when you Fashiltūm*﴿. Ibn Jurayj said that Ibn 'Abbās said that *Fashiltūm* means, 'lost courage'.[1]

﴿وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم﴾

﴾*and fell to disputing about the order, and disobeyed*﴿

such as the mistake made by the archers,

﴿مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ﴾

﴾*after He showed you what you love*﴿, that is, victory over the disbelievers,

﴿مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا﴾

﴾*Among you are some that desire this world*﴿

referring to those who sought to collect the booty when they saw the enemy being defeated,

﴿وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ﴾

﴾*and some that desire the Hereafter. Then He made you flee from them, that He might test you*﴿.

This *Āyah* means, Allāh gave them the upper hand to try and test you, O believers,

﴿وَلَقَدْ عَفَا عَنكُمْ﴾

﴾*but surely, He forgave you*﴿,

He forgave the error you committed, because, and Allāh knows best, the idolators were many and well supplied, while Muslims had few men and few supplies.

Al-Bukhāri recorded that Al-Barā' said, "We met the idolators on that day (Uḥud) and the Prophet ﷺ appointed 'Abdullāh bin Jubayr as the commander of the archers. He instructed them, 'Retain your position, and if you see that we have defeated them, do not abandon your positions. If you see that they defeated us, do not rush to help us.' The disbelievers gave flight when we met them, and we saw their women fleeing up the mountain while lifting up their clothes revealing their anklets and their legs. So, the companions (of 'Abdullāh bin Jubayr) said, 'The booty, the booty!' 'Abdullāh bin Jubayr said, 'Allāh's

[1] Aṭ-Ṭabari 7:291.

Messenger ﷺ commanded me not to allow you to abandon your position.' They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed. Abu Sufyān shouted, 'Is Muḥammad present among these people?' The Prophet ﷺ said, 'Do not answer him.' Then he asked, 'Is the son of Abu Quḥafah (Abu Bakr) present among these people?' The Prophet ﷺ said, 'Do not answer him.' He asked again, 'Is the son of Al-Khaṭṭab ('Umar) present among these people? As for these (men), they have been killed, for had they been alive, they would have answered me.' 'Umar could not control himself and said (to Abu Sufyān), 'You lie, O enemy of Allāh! The cause of your misery is still present.' Abu Sufyān said, 'O Hubal, be high!' On that the Prophet ﷺ said (to his Companions), 'Answer him back.' They said, 'What shall we say?' He said, 'Say, Allāh is Higher and more Sublime.' Abu Sufyān said, 'We have the (idol) Al-'Uzza, and you have no 'Uzza.' The Prophet ﷺ said, 'Answer him back.' They asked, 'What shall we say?' He said, 'Say, Allāh is our protector and you have no protector.' Abu Sufyān said, 'Our victory today is vengeance for yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.'" Only Al-Bukhāri collected this *Ḥadīth* using this chain of narration.[1]

Muḥammad bin Isḥāq said that, 'Abdullāh bin Az-Zubayr narrated that Az-Zubayr bin Al-'Awwām said, "By Allāh! I saw the female servants and female companions of Hind (Abu Sufyān's wife) when they uncovered their legs and gave flight. At that time, there was no big or small effort separating us from capturing them. However, the archers went down the mount when the enemy gave flight from the battlefield, seeking to collect the booty. They uncovered our back lines to the horsemen of the disbelievers, who took the chance and attacked us from behind. Then a person shouted, 'Muḥammad has been killed.' So we pulled back, and the disbelievers followed us, after we had killed those who carried their flag, and none of them dared to come close the flag, until then.'"

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[1] *Fatḥ Al-Bāri* 7:405.

Muḥammad bin Isḥāq said next, "The flag of the disbelievers was left on the ground until 'Amrah bint 'Alqamah Al-Ḥārithiyyah picked it up and gave it to the Quraysh who held it."

Allāh said,

﴿ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ﴾

﴾*Then He made you flee from them, that He might test you*﴿ [3:152].

Al-Bukhāri recorded that Anas bin Mālik said, "My uncle Anas bin An-Naḍr was absent from the battle of Badr. He said, 'I was absent from the first battle the Prophet ﷺ fought (against the pagans). (By Allāh) if Allāh gives me a chance to fight along with the Messenger of Allāh, then Allāh will see how (bravely) I will fight.' On the day of Uḥud when the Muslims turned their backs and fled, he said, 'O Allāh! I apologize to You for what these (meaning the Muslims) have done, and I denounce what these pagans have done.' Then he advanced lifting his sword, and when Sa'd bin Mu'ādh met him, he said to him, 'O Sa'd bin Mu'ādh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) Uḥud,' and he went forth, fought and was killed. We found more than eighty stab wounds, sword blows or arrow holes on his body, which was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole." This is the narration reported by Al-Bukhāri,[1] Muslim also collected a similar narration from Thābit from Anas.[2]

The Defeat that the Muslims Suffered During the Battle of Uḥud

Allāh said,

﴿إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ﴾

﴾*(And remember) when you (Tuṣ'idūna) ran away dreadfully without casting even a side glance at anyone*﴿,

and Allāh made the disbelievers leave you after you went up the mount, escaping your enemy. Al-Ḥasan and Qatādah said

[1] *Fatḥ Al-Bāri* 7:411.

[2] Muslim 3:1512.

that, *Tuṣ'idūna*, means, 'go up the mountain'.[1]

﴿وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ﴾

﴾*without even casting a side glance at anyone*﴿

meaning, you did not glance at anyone else due to shock, fear and fright.

﴿وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ﴾

﴾*and the Messenger was in your rear calling you back*﴿,

for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said, "When the disbelievers attacked Muslim lines during the battle of Uḥud and defeated them, some Muslims ran away to Al-Madīnah, while some of them went up Mount Uḥud, to a rock and stood on it. On that, the Messenger of Allāh ﷺ kept heralding, 'Come to me, O servants of Allāh! Come to me, O servants of Allāh!' Allāh mentioned that the Muslims went up the Mount and that the Prophet ﷺ called them to come back, and said,

﴿إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ﴾

﴾*(And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back*﴿."[2]

Similar was said by Ibn 'Abbās, Qatādah, Ar-Rabī' and Ibn Zayd.[3]

The Anṣār and Muhājirīn Defended the Messenger ﷺ

Al-Bukhāri recorded that Qays bin Abi Ḥāzim said, "I saw Ṭalḥah's hand, it was paralyzed, because he shielded the Prophet ﷺ with it." meaning on the day of Uḥud.[4] It is recorded in the Two *Ṣaḥīḥs* that Abu 'Uthmān An-Nahdi said, "On that day (Uḥud) during which the Prophet ﷺ fought, only Ṭalḥah bin 'Ubaydullāh and Sa'd remained with the

[1] Ibn Abi Ḥātim 2:609.

[2] Aṭ-Ṭabari 7:301.

[3] Aṭ-Ṭabari 7:303.

[4] *Fatḥ Al-Bāri* 7:416.

Prophet."[1]

Sa'īd bin Al-Musayyib said, "I heard Sa'd bin Abi Waqqāṣ saying, 'The Messenger of Allāh ﷺ gave me arrows from his quiver on the day of Uḥud and said, 'Shoot, may I sacrifice my father and mother for you.'" Al-Bukhāri also collected this *Ḥadīth*.[2] The Two *Ṣaḥīḥs* recorded that Sa'd bin Abi Waqqāṣ said, "On the day of Uḥud, I saw two men wearing white clothes, one to the right of the Prophet ﷺ and one to his left, who were defending the Prophet fiercely. I have never seen these men before or after that day." Meaning angels Jibrīl and Mīkā'īl, peace be upon them.[3]

Abu Al-Aswad said that, 'Urwah bin Az-Zubayr said, "Ubayy bin Khalaf of Bani Jumaḥ swore in Makkah that he would kill the Messenger of Allāh ﷺ. When the Messenger ﷺ was told of his vow, he said, 'Rather, I shall kill him, Allāh willing.' On the day of Uḥud, Ubayy came while wearing iron shields and proclaiming, 'May I not be saved, if Muḥammad is saved.' He then headed to the direction of the Messenger of Allāh ﷺ intending to kill him, but Muṣ'ab bin 'Umayr, from Bani Abd Ad-Dār, intercepted him and shielded the Prophet ﷺ with his body, and Muṣ'ab bin 'Umayr was killed. The Messenger of Allāh ﷺ saw Ubayy's neck exposed between the shields and helmet, stabbed him with his spear, and Ubayy fell from his horse to the ground. However, no blood spilled from his wound. His people came and carried him away while he was moaning like an ox. They said to him, 'Why are you so anxious, it is only a flesh wound?' Ubayy mentioned to them the Prophet's vow, 'Rather, I shall kill Ubayy', then commented, 'By He in Whose Hand is my soul! If what hit me hits the people of Dhul-Majāz (a popular pre-Islāmic marketplace), they would all have perished.' He then died and went to the Fire,

﴿فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ﴾

﴿*So, away with the dwellers of the blazing Fire!*﴾ [67:11]."

This was collected by Musā bin 'Uqbah from Az-Zuhri from Sa'īd bin Al-Musayyib.[4]

[1] Al-Bukhāri no. 4060 and Muslim no. 2414.

[2] Al-Bukhāri no. 4055.

[3] Al-Bukhāri no. 4054, Muslim no. 2306.

[4] The narrations from 'Urwah and Sa'īd are *Mursal*.

It is recorded in the Two *Ṣaḥīḥ* that when he was asked about the injuries the Messenger ﷺ sustained [in Uḥud], Sahl bin Sa'd said, "The face of Allāh's Messenger ﷺ was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fāṭimah, the daughter of Allāh's Messenger ﷺ washed off the blood while 'Ali was pouring water on her hand. When Fāṭimah saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes in the wound of the Prophet ﷺ and the blood stopped oozing out." Allāh said next,

﴿فَأَثَـٰبَكُمْ غَمًّۢا بِغَمٍّ﴾

﴿*There did Allāh give you one distress after another*﴾ [3:153],

He gave you grief over your grief. Ibn 'Abbās said, "The first grief was because of the defeat, especially when it was rumored that Muḥammad ﷺ was killed. The second grief was when the idolators went up the mount and The Messenger of Allāh ﷺ said, 'O Allāh! It is not for them to rise above us.'"[1]

'Abdur-Raḥmān bin 'Awf said, "The first distress was because of the defeat and the second when a rumor started that Muḥammad ﷺ was killed, which to them, was worse than defeat." Ibn Marduwyah recorded both of these. Mujāhid and Qatādah said, "The first distress was when they heard that Muḥammad ﷺ was killed and the second when they suffered casualties and injury." It has also been reported that Qatādah and Ar-Rabī' bin Anas said that it was the opposite [order]. As-Suddi said that the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount). Allāh said,

﴿لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ﴾

﴿*by way of requital to teach you not to grieve for that which had escaped you*﴾,

for that you missed the booty and triumph over your enemy.

﴿وَلَا مَآ أَصَـٰبَكُمْ﴾

﴿*nor for what struck you*﴾, of injury and fatalities, as Ibn 'Abbās, 'Abdur-Raḥmān bin 'Awf, Al-Ḥasan, Qatādah and As-Suddi

[1] This narration is not authentic.

ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً
مِّنكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ
ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ
قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا قُل لَّوْ كُنتُمْ
فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ
وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ
وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا
كَسَبُوا۟ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا
ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا
قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾ وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ
أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

stated.[1] Allāh said next,

﴿وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾

﴾And Allāh is Well-Aware of all that you do.﴿

all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.

﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾﴾

﴾154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves and thought wrongly of Allāh – the thought of ignorance. They said, "Have we any part in the affair?" Say: "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us

[1] Ibn Abi Ḥātim 2:613.

would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in the breasts﴿.

﴾155. Those of you who turned back on the day the two hosts met, Shayṭān only caused them to err because of some of what they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing.﴿

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allāh reminds His servants of His favor when He sent down on them tranquillity and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allāh said in *Sūrat Al-Anfāl* about the battle of Badr,

﴿إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ﴾

﴾(Remember) when He covered you with a slumber as a security from Him﴿ [8:11].

Al-Bukhāri recorded that Anas said that, Abu Ṭalḥah said, "I was among those who were overcome by slumber during the battle of Uḥud. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again." [1] Al-Bukhāri collected this *Ḥadīth* in the stories of the battles without a chain of narration, and in the book of *Tafsīr* with a chain of narrators.[2] At-Tirmidhi, An-Nasā'ī and Al-Ḥākim recorded from Anas that Abu Talḥah said, "On the day of Uḥud, I raised my head and looked around and found that everyone's head was nodding from slumber." This is the wording of At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ*".[3] An-Nasā'ī also recorded this *Ḥadīth* from Anas who said that Abu Talḥah

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[1] *Fatḥ Al-Bāri* 7:22.

[2] *Fatḥ Al-Bāri* 8:76, *Tuḥfat Al-Aḥwadhi* 8:358.

[3] *Tuḥfat Al-Aḥwadhi* 8:358, An-Nasā'ī in *Al-Kubrā* 6:349, Al-Ḥākim 2:297.

said, "I was among those who were overcome by slumber." [1]

The second group mentioned in the *Āyah* were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth,

﴿يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَٰهِلِيَّةِ﴾

﴾and thought wrongly of Allāh - the thought of ignorance﴿ [3:154],

for they are liars and people who have doubts and evil thoughts about Allāh, the Exalted and Most Honored. Allāh said,

﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ﴾

﴾Then after the distress, He sent down security for you. Slumber overtook a party of you﴿,

the people of faith, certainty, firmness and reliance (on Allāh) who are certain that Allāh shall give victory to His Messenger ﷺ and fulfill his objective.

﴿وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ﴾

﴾While another party was thinking about themselves﴿,

and they were not overcome by slumber because of their worry, fright and fear,

﴿يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَٰهِلِيَّةِ﴾

﴾and thought wrongly of Allāh – the thought of ignorance﴿.

Similarly, Allāh said in another statement,

﴿بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا﴾

﴾Nay, but you thought that the Messenger and the believers would never return to their families﴿ [48:12].

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islām and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts. Allāh then described them that,

[1] An-Nasā'ī in *Al-Kubrā* 6:349.

﴿يَقُولُونَ﴾

﴾*they said*﴿ in this situation,

﴿هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَيْءٍ﴾

﴾*"Have we any part in the affair?"*﴿ Allāh replied,

﴿قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ﴾

﴾*Say: "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you.*﴿

Allāh exposed their secrets, that is,

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَـٰهُنَا﴾

﴾*saying: "If we had anything to do with the affair, none of us would have been killed here."*﴿

although they tried to conceal this thought from the Messenger of Allāh ﷺ.

Ibn Isḥāq recorded that 'Abdullāh bin Az-Zubayr said that Az-Zubayr said, "I was with the Messenger of Allāh ﷺ when fear intensified and Allāh sent sleep to us (during the battle of Uḥud). At that time, every man among us (except the hypocrites) was nodding off. By Allāh! As if in a dream, I heard the words of Mu'attib bin Qushayr, 'If we had anything to do with the affair, none of us would have been killed here.' I memorized these words of his, which Allāh mentioned later on,

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَـٰهُنَا﴾

﴾*saying: "If we had anything to do with the affair, none of us would have been killed here.*﴿"

Ibn Abi Ḥātim collected this *Ḥadīth*.[1]

Allāh the Exalted said,

﴿قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ﴾

﴾*Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,"*﴿

meaning, this is Allāh's appointed destiny and a decision that

[1] Ibn Abi Ḥātim 2:620.

will certainly come to pass, and there is no escaping it. Allāh's statement,

﴿وَلِيَبْتَلِيَ ٱللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ﴾

﴾*that Allāh might test what is in your breasts; and to purify that which was in your hearts,*﴿

means, so that He tests you with whatever befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites,

﴿وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ﴾

﴾*and Allāh is All-Knower of what is in the breasts*﴿,

and what the hearts conceal.

Some of the Believers Give Flight on the Day of Uhud

Allāh then said,

﴿إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟﴾

﴾*Those of you who turned back on the day the two hosts met, Shayṭān only caused them to err because of some of what they had earned*﴿ [3:155],

because of some of their previous errors. Indeed, some of the *Salaf* said, "The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it." Allāh then said,

﴿وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ﴾

﴾*but Allāh, indeed, has forgiven them*﴿, their giving flight,

﴿إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ﴾

﴾*surely, Allāh is Oft-Forgiving, Most Forbearing*﴿

He forgives sins, pardons and exonerates His creatures. Imām Aḥmad recorded that Shaqīq said, " 'Abdur-Raḥmān bin 'Awf met Al-Walīd bin 'Uqbah, who said to him, 'Why did you desert 'Uthmān, the Leader of the Faithful?' 'Abdur-Raḥmān said, 'Tell him that I did not run away during Uḥud, remain behind during Badr, nor abandon the *Sunnah* of 'Umar.' Al-Walīd told 'Uthmān what 'Abdur-Raḥmān said. 'Uthman

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وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فَبِمَا رَحْمَةٍ مِّنَ
ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ
فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾ إِن يَنصُرْكُمُ ٱللَّهُ
فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ
بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِىٍّ أَن
يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ
ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمَصِيرُ
﴿١٦٢﴾ هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾
لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾
أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ
قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٦٥﴾

replied, 'As for his statement, 'I did not run away during Uḥud,' how can he blame me for an error that Allāh has already forgiven. Allāh said,

﴿إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ﴾

﴾*Those of you who turned back on the day the two hosts met, Shayṭān only caused them to err because of some of what they had earned. But Allāh, indeed, has forgiven them*﴿.

As for his statement that I remained behind from participating in Badr, I was nursing Ruqayyah, the daughter of the Messenger of Allāh ﷺ, until she passed away. The Messenger of Allāh ﷺ gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allāh ﷺ will have participated in battle. As for his statement that I abandoned the *Sunnah* of 'Umar, neither I nor he are able to endure it. Go and convey this answer to him.'"[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ ۗ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾ وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ تُحْشَرُونَ ﴿١٥٨﴾﴾

[1] Aḥmad 1:68.

﴾156. O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.﴿

﴾157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass.﴿

﴾158. And whether you die or are killed, verily, unto Allāh you shall be gathered.﴿

Prohibiting the Ideas of the Disbeleivers about Death and Predestination

Allāh forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise." Allāh said,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ﴾

﴾O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren﴿,

about their dead brethren,

﴿إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ﴾

﴾when they travel through the earth﴿

for the purpose of trading and otherwise,

﴿أَوْ كَانُوا۟ غُزًّى﴾

﴾or go out to fight﴿, participating in battles,

﴿لَّوْ كَانُوا۟ عِندَنَا﴾

﴾"If they had stayed with us,"﴿ in our area,

﴿مَا مَاتُوا۟ وَمَا قُتِلُوا۟﴾

﴾"they would not have died or been killed,"﴿

they would not have died while traveling or been killed in battle. Allāh's statement,

﴿لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ﴾

﴿*so that Allāh may make it a cause of regret in their hearts.*﴾

means, Allāh creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase. Allāh refuted them by saying,

﴿وَاللَّهُ يُحْيِي وَيُمِيتُ﴾

﴿*It is Allāh that gives life and causes death.*﴾

for the creation is under Allāh's power, and the decision is His Alone. No one lives or dies except by Allāh's leave, and no one's life is increased or decreased except by His decree.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿*And Allāh is All-Seer of what you do,*﴾

for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him. Allāh's statement,

﴿وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾﴾

﴿*And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass.*﴾ [3:157],

indicating that death and martyrdom in Allāh's cause are a means of earning Allāh's mercy, forgiveness and pleasure. This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allāh, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds. Allāh said,

﴿وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾﴾

﴿*And whether you die or are killed, verily, unto Allāh you shall be gathered.*﴾ [3:158].

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾ إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ

وَمَأْوَىٰهُ جَهَنَّمُ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦٢﴾ هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾

﴾159. And by the mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).﴿

﴾160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.﴿

﴾161. It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴿

﴾162. Is then one who follows (seeks) the pleasure of Allāh like the one who draws on himself the wrath of Allāh? His abode is Hell, and worse indeed is that destination!﴿

﴾163. They are in varying grades with Allāh, and Allāh is All-Seer of what they do.﴿

﴾164. Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them, and instructing them (in) the Book (the Qur'ān) and Al-Ḥikmah [the wisdom and the Sunnah], while before that they had been in manifest error.﴿

Among the Qualities of Our Prophet Muḥammad ﷺ are Mercy and Kindness

Allāh addresses His Messenger ﷺ and reminds him and the believers of the favor that He has made his heart and words soft for his *Ummah*, those who follow his command and refrain from what he prohibits.

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ﴾

﴿*And by the mercy of Allāh, you dealt with them gently*﴾ [3:159].

meaning, who would have made you this kind, if it was not Allāh's mercy for you and them. Qatādah said that,

﴿فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ﴾

﴿*And by the mercy of Allāh, you dealt with them gently*﴾

means, "With Allāh's mercy you became this kind." Al-Ḥasan Al-Baṣri said that this, indeed, is the description of the behavior that Allāh sent Muḥammad ﷺ with. This *Āyah* is similar to Allāh's statement,

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ١٢٨﴾

﴿*Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allāh); for the believers (he is) full of pity, kind, and merciful*﴾ [9:128]. Allāh said next,

﴿وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ﴾

﴿*And had you been severe and harsh-hearted, they would have broken away from about you;*﴾

The severe person is he who utters harsh words, and,

﴿غَلِيظَ ٱلْقَلْبِ﴾

﴿*harsh-hearted*﴾ is the person whose heart is hard. Had this been the Prophet's behavior, "They would have scattered from around you. However, Allāh gathered them and made you kind and soft with them, so that their hearts congregate around you." 'Abdullāh bin 'Amr said that he read the description of the Messenger of Allāh ﷺ in previous Books, "He is not severe, harsh, obscene in the marketplace or dealing evil for evil. Rather, he forgives and pardons."[1]

The Order for Consultation and to Abide by it

Allāh said,

[1] *Fatḥ Al-Bāri* 8:449.

﴿فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ﴾

﴾So pardon them, and ask (Allāh's) forgiveness for them; and consult them in the affairs.﴿

The Messenger of Allāh used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach. For instance, before the battle of Badr, the Prophet ﷺ asked his Companions for if Muslims should intercept the caravan (led by Abu Sufyān). They said, "O Messenger of Allāh! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimād we would march with you. We would never say what the Children of Israel said to Mūsā, 'So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight." The Prophet ﷺ also asked them for their opinion about where they should set up camp at Badr. Al-Mundhir bin 'Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of Uḥud, the Messenger ﷺ asked the Companions if they should fortify themselves in Al-Madīnah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did. He also took their advice on the day of Khandaq (the Trench) about conducting a peace treaty with some of the tribes of Al-Aḥzab (the Confederates), in return for giving them one-third of the fruits of Al-Madīnah. However, Sa'd bin 'Ubādah and Sa'd bin Mu'ādh rejected this offer and the Prophet ﷺ went ahead with their advice. The Prophet ﷺ also asked them if they should attack the idolators on the Day of Ḥudaybiyyah, and Abu Bakr disagreed, saying, "We did not come here to fight anyone. Rather, we came to perform *'Umrah.*" The Prophet ﷺ agreed.

On the day of Ifk, (i.e. the false accusation), the Messenger of Allāh ﷺ said to them, "O Muslims! Give me your advice about some men who falsely accused my wife ('Ā'ishah). By Allāh! I never knew of any evil to come from my wife. And they accused whom? They accused he from whom I only knew righteous conduct, by Allāh!" The Prophet ﷺ asked 'Ali and Usāmah about divorcing 'Ā'ishah. In summary, the Prophet ﷺ used to take his Companions' advice for battles and other important events.

Ibn Mājah recorded that Abu Hurayrah said that the Prophet ﷺ said;

«الْمُسْتَشَارُ مُؤْتَمَنٌ»

«*The one whom advice is sought from is to be entrusted*»

This was recorded by Abu Dāwud, At-Tirmidhi, and An-Nasā'ī who graded it *Ḥasan*.[1]

Trust in Allāh After Taking the Decision

Allāh's statement,

﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ﴾

﴿*Then when you have taken a decision, put your trust in Allāh,*﴾

means, if you conduct the required consultation and you then make a decision, trust in Allāh over your decision,

﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ﴾

﴿*certainly, Allāh loves those who put their trust (in Him)*﴾.

Allāh's statement,

﴿إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾﴾

﴿*If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust*﴾,

is similar to His statement that we mentioned earlier,

﴿وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ﴾

﴿*And there is no victory except from Allāh the Almighty, the All-Wise*﴾ [3:126].

Allāh next commands the believers to trust in Him,

﴿وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ﴾

﴿*And in Allāh (Alone) let believers put their trust*﴾.

Treachery with the Spoils of War was not a Trait of the Prophet ﷺ

Allāh said,

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[1] Abu Dāwud 5:345, *Tuḥfat Al-Aḥwadhi* 8:109.

﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ﴾

﴾It is not for any Prophet to illegally take a part of the booty,﴿

Ibn 'Abbās, Mujāhid and Al-Ḥasan said that the *Āyah* means, "It is not for a Prophet to breach the trust."[1] Ibn Jarīr recorded that, Ibn 'Abbās said that, this *Āyah*,

﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ﴾

﴾It is not for any Prophet to illegally take a part of the booty,﴿

was revealed in connection with a red robe that was missing from the spoils of war of Badr. Some people said that the Messenger of Allāh ﷺ might have taken it. When this rumor circulated, Allāh sent down,

﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾

﴾It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took.﴿[2]

This was also recorded by Abu Dāwud and At-Tirmidhi, who said "*Ḥasan Gharīb*".[3] This *Āyah* exonerates the Messenger of Allāh ﷺ of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allāh then said,

﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴾and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴿

This *Āyah* contains a stern warning and threat against *Ghulūl* [stealing from the booty], and there are also *Ḥadīths*, that prohibit such practice. Imām Aḥmad recorded that Abu Mālik Al-Ashja'i said that the Prophet ﷺ said,

«أَعْظَمُ الْغُلُولِ عِنْدَ اللهِ ذِرَاعٌ مِنَ الْأَرْضِ، تَجِدُونَ الرَّجُلَيْنِ جَارَيْنِ فِي الْأَرْضِ -

[1] Ibn Abi Ḥātim 2:37.

[2] Aṭ-Ṭabari 7:348.

[3] Abu Dāwud 4:280, *Tuḥfat Al-Aḥwadhi* 8:359.

أو فِي الدَّارِ - فَيَقْطَعُ أَحَدُهُمَا مِنْ حَظِّ صَاحِبِهِ ذِرَاعًا، فَإِذَا اقْتَطَعَهُ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ إِلَىٰ يَوْمِ الْقِيَامَةِ»

«The worst Ghulūl (i.e. stealing) with Allāh is a yard of land, that is, when you find two neighbors in a land or home and one of them illegally acquires a yard of his neighbor's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.»[1]

Imām Aḥmad recorded that Abu Ḥumayd As-Sā'idi said, "The Prophet ﷺ appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the *Zakāh*. When he returned he said, 'This (portion) is for you and this has been given to me as a gift.' The Prophet ﷺ stood on the *Minbar* and said,

«مَا بَالُ الْعَامِلِ نَبْعَثُهُ فَيَجِيءُ فَيَقُولُ: هَذَا لَكُمْ، وَهَذَا أُهْدِيَ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَىٰ إِلَيْهِ أَمْ لَا؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِنْكُمْ مِنْهَا بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَىٰ رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعَرُ» ثم رفع يديه حتى رأينا عفرة إبطيه، ثم قال: «اللَّهُمَّ هَلْ بَلَّغْتُ» ثلاثًا.

«What is the matter with a man whom we appoint to collect Zakāh, when he returns he said, 'This is for you and this has been given to me as a gift.' Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hand my life is, whoever takes anything from the resources of the Zakāh (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating. The Prophet ﷺ then raised his hands till we saw the whiteness of his armpits, and he said thrice, 'O Allāh! Haven't I conveyed Your Message.'»"

Hishām bin 'Urwah added that Abu Ḥumayd said, "I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit." This is recorded in the Two *Ṣaḥīḥs*.[2]

In the book of *Aḥkam* of his *Sunan*, Abu 'Isā At-Tirmidhi

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[1] Aḥmad 4:140.

[2] Aḥmad 5:423, Al Bukhāri no. 2597,7174, Muslim no. 1832.

recorded that Mu'ādh bin Jabal said, "The Messenger of Allāh ﷺ sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

«أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟ لَا تُصِيبَنَّ شَيْئًا بِغَيْرِ إِذْنِي، فَإِنَّهُ غُلُولٌ»

«*Do you know why I summoned you back? Do not take anything without my permission, for if you do, it will be Ghulūl.*»

﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَـٰمَةِ﴾

﴾*and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took*﴿.

«لِهٰذَا دَعَوْتُكَ فَامْضِ لِعَمَلِكَ»

«*This is why I summoned you, so now go and fulfill your mission.*»"[1] At-Tirmidhi said, "This *Hadīth* is *Hasan Gharīb.*"

In addition, Imām Aḥmad recorded that Abu Hurayrah said, "The Prophet ﷺ got up among us and mentioned *Ghulūl* and emphasized its magnitude. He then said,

«لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَىٰ رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَىٰ رَقَبَتِهِ فَرَسٌ لَهَا حَمْحَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَىٰ رَقَبَتِهِ رِقَاعٌ تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَىٰ رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ»

«*I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allāh's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of*

[1] *Tuhfat Al-Ahwadhi* 4:564.

you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, 'O Allāh's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying clothes that will be fluttering, and the man will say, 'O Allāh's Messenger! Intercede (with Allāh) for me,' and I will say, 'I can't help you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allāh's Messenger! Intercede (with Allāh) for me.' And I will say, 'I can't help you with Allāh, for I have conveyed (Allāh's Message) to you.'»"[1] This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.[2]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭab said, "During the day (battle) of Khaybar, several Companions of the Messenger of Allāh ﷺ came to him and said, 'So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain man that died as a martyr, the Messenger of Allāh ﷺ said,

«كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا - أَوْ عَبَاءَةٍ -»

«*No. I have seen him in the Fire because of a robe that he stole (from the booty).*»

The Messenger of Allāh ﷺ then said,

«يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ»

«*O Ibn Al-Khaṭṭāb! Go and announce to the people that only the faithful shall enter Paradise.*»

So I went out and proclaimed that none except the faithful shall enter Paradise." This was recorded by Muslim and At-Tirmidhi, who said "*Ḥasan Ṣaḥīḥ*".[3]

The Honest and Dishonest are Not Similar

Allāh said,

[1] Aḥmad 2:426.

[2] *Fatḥ Al-Bāri* 6:214, Muslim 3: 1416.

[3] Aḥmad 1:30, Muslim no.114, At-Tirmidhi no. 1574.

﴿أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾﴾

﴾*Is then one who follows (seeks) the pleasure of Allāh like the one who draws on himself the wrath of Allāh? His abode is Hell, and worse indeed is that destination!*﴿ [3:162],

This refers to those seeking what pleases Allāh by obeying His legislation, thus earning His pleasure and tremendous rewards, while being saved from His severe torment. This type of person is not similar to one who earns Allāh's anger, has no means of escaping it and who will reside in *Jahannam* on the Day of Resurrection, and what an evil destination it is.

There are many similar statements in the Qur'ān, such as,

﴿أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ﴾

﴾*Shall he then who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth be like him who is blind?*﴿ [13:19], and,

﴿أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَن مَّتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا﴾

﴾*Is he whom We have promised an excellent promise (Paradise) which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world?*﴿ [28:61].

Allāh then said,

﴿هُمْ دَرَجَاتٌ عِندَ اللَّهِ﴾

﴾*They are in varying grades with Allāh,*﴿ [3:163]

meaning, the people of righteousness and the people of evil are in grades, as Al-Ḥasan Al-Baṣri and Muḥammad bin Isḥāq said.[1] Abu 'Ubaydah and Al-Kisā'i said that this *Āyah* refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire. In another *Āyah*, Allāh said,

﴿وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا﴾

﴾*For all there will be degrees (or ranks) according to what they did*﴿ [6:132]. Next, Allāh said,

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[1] Ibn Abi Ḥātim 2:646, Aṭ-Ṭabari 7:367.

﴿وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ﴾

﴾*and Allāh is All-Seer of what they do*﴿, and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

The Magnificent Blessing in the Advent of Our Prophet Muhammad ﷺ

Allah the Most High said:

﴿لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ﴾

﴾*Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves,*﴿

Meaning, from their own kind, so that it is possible for them to speak with him, ask him questions, associate with him, and benefit from him. Just as Allāh said:

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا﴾

﴾*And among His signs is that he created for them mates, that they may find rest in.*﴿

Meaning; of their own kind. And Allāh said;

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ﴾

﴾*Say: "I am only a man like you. It has been revealed to me that your God is One God"*﴿ [18:110].

﴿وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ﴾

﴾*And We never sent before you any of the Messengers but verily, they ate food and walked in the markets*﴿ [25:20].

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ﴾

﴾*And We sent not before you any but men unto whom We revealed, from among the people of townships*﴿ [12:109], and,

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ﴾

﴾*O you assembly of Jinn and mankind! "Did not there come to you Messengers from among you...?"*﴿ [6:130].

Allāh's favor is perfected when His Messenger to the people

سورة آل عمران ٧٢ الجزء الرابع

وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ
﴿١٦٦﴾ وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ
أَوِ ٱدْفَعُوا۟ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ هُمْ لِلْكُفْرِ
يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ
فِى قُلُوبِهِمْ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ
وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ
ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى
سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ
بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟
بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾
۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ
ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ
أَصَابَهُمُ ٱلْقَرْحُ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾
ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ
فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾

is from their own kind, so that they are able to talk to him and inquire about the meanings of Allāh's Word. This is why Allāh said,

﴿يَتْلُوا عَلَيْهِمْ ءَايَٰتِهِۦ﴾

﴿reciting unto them His verses﴾ [3:164], the Qur'ān,

﴿وَيُزَكِّيهِمْ﴾

﴿and purifying them﴾, commanding them to do righteous works and forbidding them from committing evil. This is how their hearts will be purified and cleansed of the sin and evil that used to fill them when they were disbelievers and ignorant.

﴿وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ﴾

﴿and instructing them (in) the Book and the Ḥikmah,﴾

the *Qur'ān* and the *Sunnah*,

﴿وَإِن كَانُوا مِن قَبْلُ﴾

﴿while before that they had been﴾, before sending this Prophet, Muḥammad ﷺ,

﴿لَفِى ضَلَٰلٍ مُّبِينٍ﴾

﴿in manifest error.﴾

indulging in plain and unequivocal error and ignorance that are clear to everyone.

﴿أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ إِنَّ ٱللَّهَ

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ﴿١٦٦﴾
وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا
لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ
وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟ ۗ قُلْ فَٱدْرَءُوا۟ عَنْ
أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿١٦٨﴾

﴾*165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say, "It is from yourselves." And Allāh has power over all things.*﴿

﴾*166. And what you suffered on the day the two armies met, was by the leave of Allāh, in order that He might test the believers*﴿.

﴾*167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.* ﴿

﴾*168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."*﴿

The Reason and Wisdom Behind the Defeat at Uhud

Allāh said,

﴾أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ﴿

﴾*When a single disaster smites you*﴿, in reference to when the Muslims suffered seventy fatalities during the battle of Uḥud,

﴾قَدْ أَصَبْتُم مِّثْلَيْهَا﴿

﴾*although you smote (your enemies) with one twice as great,*﴿

during Badr, when the Muslims killed seventy *Mushriks* and captured seventy others,

﴿قُلْتُمْ أَنَّىٰ هَٰذَا﴾

﴾*you say: "From where does this come to us?"*﴿
why did this defeat happen to us?

﴿قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ﴾

﴾*Say, "It is from yourselves."*﴿ Ibn Abi Ḥātim recorded that 'Umar bin Al-Khaṭṭab said, "When Uḥud occurred, a year after Badr, Muslims were punished for taking ransom from the disbelievers at Badr [in return for releasing the *Mushriks* whom they captured in that battle]. Thus, they suffered the loss of seventy fatalities and the Companions of the Messenger of Allāh ﷺ gave flight and abandoned him. The Messenger ﷺ suffered a broken tooth, the helmet was smashed on his head and blood flowed onto his face. Allāh then revealed,

﴿أَوَلَمَّا أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ﴾

﴾*When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say, "It is from yourselves".*﴿,

because you took the ransom." Furthermore, Muḥammad bin Isḥāq, Ibn Jurayj, Ar-Rabī' bin Anas and As-Suddi said that the *Āyah*,

﴿قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ﴾

﴾*Say, "It is from yourselves."*﴿ means, because you, the archers, disobeyed the Messenger's ﷺ command to not abandon your positions.

﴿إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

﴾*And Allāh has power over all things.*﴿ and He does what He wills and decides what He wills, and there is none who can resist His decision.

Allāh then said,

﴿وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ﴾

﴾*And what you suffered on the day the two armies met, was by the leave of Allāh*﴿,

for when you ran away from your enemy, who killed many of you and injured many others, all this occurred by Allāh's will

and decree out of His perfect wisdom,

﴿وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ﴾

﴾*in order that He might test the believers.*﴿

who were patient, firm and were not shaken,

﴿وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَـٰكُمْ﴾

﴾*And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you."*﴿ [3:167],

This refers to the Companions of 'Abdullāh bin Ubayy bin Salūl who went back (to Al-Madīnah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying,

﴿أَوِ ٱدْفَعُوا۟﴾

﴾*or defend*﴿, so that the number of Muslims increases, as Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, Al-Ḥasan and As-Suddi stated. Al-Ḥasan bin Ṣāliḥ said that this part of the *Āyah* means, help by supplicating for us, while others said it means, man the posts. However, they refused, saying,

﴿لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَـٰكُمْ﴾

﴾*"Had we known that fighting will take place, we would certainly have followed you."*﴿

meaning, according to Mujāhid, if we knew that you would fight today, we would join you, but we think you will not fight. Allāh said,

﴿هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَـٰنِ﴾

﴾*They were that day, nearer to disbelief than to faith,*﴿

This *Āyah* indicates that a person passes through various stages, sometimes being closer to *Kufr* and sometimes closer to faith, as evident by,

﴿هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَـٰنِ﴾

﴿*They were that day, nearer to disbelief than to faith,*﴾

Allāh then said,

﴿يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ﴾

﴿*saying with their mouths what was not in their hearts.*﴾

for they utter what they do not truly believe in, such as,

﴿لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَـٰكُمْ﴾

﴿*"Had we known that fighting will take place, we would certainly have followed you."*﴾

They knew that there was an army of idolators that came from a far land raging against the Muslims, to avenge their noble men whom the Muslims killed in Badr. These idolators came in larger numbers than the Muslims, so it was clear that a battle will certainly occur. Allāh said;

﴿وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾

﴿*And Allāh has full knowledge of what they conceal.*﴾

﴿ٱلَّذِينَ قَالُوا۟ لِإِخْوَٰنِهِمْ وَقَعَدُوا۟ لَوْ أَطَاعُونَا مَا قُتِلُوا۟﴾

﴿*(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed."*﴾

had they listened to our advice and not gone out, they would not have met their demise. Allāh said,

﴿قُلْ فَٱدْرَءُوا۟ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَـٰدِقِينَ﴾

﴿*Say: "Avert death from your own selves, if you speak the truth."*﴾ meaning, if staying at home saves one from being killed or from death, then you should not die. However death will come to you even if you were hiding in fortified castles. Therefore, fend death off of yourselves, if you are right.

Mujahid said that Jābir bin 'Abdullāh said, "This *Āyah* [3:168] was revealed about 'Abdullāh bin Ubayy bin Salūl (the chief hypocrite)." [1]

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ

[1] Aṭ-Ṭabari 7:383.

مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾

سورة آل عمران ٧٣ الجزء الرابع

فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾ مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

﴾169. Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision.﴿

﴾170. They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.﴿

﴾171. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers.﴿

﴾172. Those who answered (the Call of) Allāh and the Messenger after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.﴿

﴾173. Those to whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith, and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."﴿

﴾174. So they returned with grace and bounty from Allāh. No harm touched them; and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.﴿

﴾175. It is only Shayṭān that suggests to you the fear of his friends; so fear them not, but fear Me, if you are indeed believers.﴿

Virtues of the Martyrs

Allāh states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his *Ṣaḥīḥ*, Muslim recorded that Masrūq said, "We asked 'Abdullāh about this *Āyah*,

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

﴾Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision.﴿

He said, 'We asked the Messenger of Allāh ﷺ the same question and he said,

«أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خُضْرٍ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمُ اطِّلَاعَةً فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟ فَقَالُوا: أَيَّ شَيْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا؟ فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ، تُرِكُوا»

«Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allāh), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allāh looks at them and says, 'Do you wish for anything?' They say, 'What more could we wish for, while we go wherever we wish in Paradise?' Allāh asked them this question thrice, and when they realize that He will keep asking them until they

give an answer, they say, 'O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.' Allāh knew that they did not have any other wish, so they were left.»'"[1] There are several other similar narrations from Anas and Abu Sa'īd.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللهِ خَيْرٌ، يَسُرُّهَا أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسُرُّهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ»

«*No soul that has a good standing with Allāh and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.*» Muslim collected this *Ḥadīth*[2]

In addition, Imām Aḥmad recorded that, Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللهُ أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ خُضْرٍ، تَرِدُ أَنْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَشْرَبِهِمْ وَمَأْكَلِهِمْ، وَحُسْنَ مُنْقَلَبِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ مَا صَنَعَ اللهُ لَنَا، لِئَلَّا يَزْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكُلُوا عَنِ الْحَرْبِ، فَقَالَ اللهُ عَزَّ وَجَلَّ: أَنَا أُبَلِّغُهُمْ عَنْكُمْ»

«*When your brothers were killed in Uḥud, Allāh placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, 'We wish that our brothers knew what Allāh gave us so that they will not abandon Jihād or warfare.' Allāh said, 'I will convey the news for you.'*» Allāh revealed these and the following *Āyat*,

﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

﴿*Think not of those as dead who are killed in the way of Allāh.*

[1] Muslim 3: 1502.

[2] Aḥmad 3:126, Muslim 1877.

Nay, they are alive, with their Lord, and they have provision.﴾[1]

Qatādah, Ar-Rabī' and Aḍ-Ḍaḥḥāk said that these *Āyāt* were revealed about the martyrs of Uḥud.[2]

Abu Bakr Ibn Marduwyah recorded that Jābir bin 'Abdullāh said, "The Messenger of Allāh ﷺ looked at me one day and said, 'O Jābir! Why do I see you sad?' I said, 'O Messenger of Allāh! My father was martyred and left behind debts and children.' He said,

«أَلَا أُخْبِرُكَ؟ مَا كَلَّمَ اللهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّه كَلَّمَ أَبَاكَ كِفَاحًا»، قال علي: الكفاح: المواجهة «قَالَ: سَلْنِي أُعْطِكَ. قَالَ: أَسْأَلُكَ أَنْ أُرَدَّ إِلَى الدُّنْيَا فَأُقْتَلَ فِيكَ ثَانِيَةً، فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ: إِنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ. قَالَ: أَيْ رَبِّ فَأَبْلِغْ مَنْ وَرَائِي»

«*Should I tell you that Allāh never spoke to anyone except from behind a veil? However, He spoke to your father directly. He said, 'Ask Me and I will give you.' He said, 'I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, 'I have spoken the word that they shall not be returned back to it (this life).' He said, 'O Lord! Then convey the news to those I left behind.'*» Allāh revealed,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾

﴾*Think not of those as dead who are killed in the way of Allāh...*﴿" [3]

Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ بِبَابِ الْجَنَّةِ، فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشِيًّا»

«*The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.* »

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[1] Aḥmad 1:265.

[2] Aṭ-Ṭabari 7:389-390.

[3] *Dalā'il An-Nubuwwah* by Al-Bayhaqi 3:299.

Aḥmad[1] and Ibn Jarīr[2] collected this *Ḥadīth*, which has a good chain of narration. It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allāh knows best.

Imām Aḥmad narrated a *Ḥadīth* that contains good news for every believer that his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allāh has prepared in it for him. This *Ḥadīth* has a unique, authentic chain of narration that includes three of the Four Imāms. Imām Aḥmad narrated this *Ḥadīth* from Muḥammad bin Idrīs Ash-Shāfi'ī who narrated it from Mālik bin Anas Al-Asbuḥi, from Az-Zuhri, from 'Abdur-Raḥmān bin Ka'b bin Mālik that his father said that the Messenger of Allāh ﷺ said,

«نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلَقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللهُ إِلَىٰ جَسَدِهِ يَوْمَ يَبْعَثُهُ»

«*The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allāh sends him back to his body when He resurrects him.*»[3]

This *Ḥadīth* states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls. We ask Allāh the Most Generous that He makes us firm on the faith.

Allāh's statement,

﴿فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ﴾

﴿*They rejoice in what Allāh has bestowed upon them*﴾

indicates that the martyrs who were killed in Allāh's cause are alive with Allāh, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allāh's cause after them, for they will be meeting them soon. These martyrs do not have fear about

[1] Aḥmad 1:266

[2] Aṭ-Ṭabari 7:387

[3] Aḥmad 3:455.

the future or sorrow for what they left behind. We ask Allāh to grant us Paradise. The Two *Ṣaḥīḥs* record from Anas, the story of the seventy Anṣār Companions who were murdered at Bir Ma'ūnah in one night. In this *Ḥadīth*, Anas reported that the Prophet ﷺ used to supplicate to Allāh in *Qunūt* in prayer against those who killed them. Anas said, "A part of the Qur'ān was revealed about them, but was later abrogated, 'Convey to our people that we met Allāh and He was pleased with us and made us pleased.'" [1]

Allāh said next,

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾﴾

﴾*They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers*﴿ [3:171].

Muḥammad bin Isḥāq commented, "They were delighted and pleased because of Allāh's promise that was fulfilled for them, and for the tremendous rewards they earned." 'Abdur-Raḥmān bin Zayd bin Aslam said, "This *Āyah* encompasses all the believers, martyrs and otherwise. Rarely does Allāh mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them."

The Battle of Ḥamrā' Al-Asad

Allāh said,

﴿ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ﴾

﴾*Those who answered (the Call of) Allāh and the Messenger after being wounded*﴿ [3:172].

This occurred on the day of Ḥamrā' Al-Asad. After the idolators defeated the Muslims (at Uḥud), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madīnah, so they set out to make that battle the final one. When the Messenger of Allāh ﷺ got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight. The

[1] *Fatḥ Al-Bāri* 7:445, Muslim 1:468.

Prophet ﷺ only allowed those who were present during Uḥud to accompany him, except for Jābir bin 'Abdullāh Al-Anṣāri, as we will mention. The Muslims mobilized, even though they were still suffering from their injuries, in obedience to Allāh and His Messenger ﷺ.

Ibn Abi Ḥātim recorded that 'Ikrimah said, "When the idolators returned [towards Makkah] after Uḥud, they said, 'You neither killed Muḥammad nor collected female captives. Woe to you for what you did. Let us go back.' When the Messenger of Allāh ﷺ heard this news, he mobilized the Muslim forces, and they marched until they reached Ḥamrā Al-Asad. The idolators said, 'Rather, we will meet next year', and the Messenger of Allāh ﷺ went back [to Al-Madīnah], and this was considered a *Ghazwah* (battle). Allāh sent down,

﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ ١٧٢﴾

﴾Those who answered (the Call of) Allāh and the Messenger after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.﴿[1]

Al-Bukhāri recorded that 'Ā'ishah said to 'Urwah about the *Āyah*;

﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ﴾

﴾Those who answered (the Call of) Allāh and the Messenger﴿

"My nephew! Your fathers Az-Zubayr and Abu Bakr were among them. After the Prophet ﷺ suffered the calamity at Uḥud and the idolators went back, he feared that the idolators might try to come back and he said, 'Who would follow them?' Seventy men, including Az-Zubayr and Abu Bakr, volunteered." This was recorded by Al-Bukhari alone. [2]

As for Allāh's statement,

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا﴾

﴾Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only)

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[1] An-Nasā'ī in *Al-Kubrā* no.11083.

[2] Al-Bukhāri no. 4077.

increased them in faith﴿ [3:173],

it means, those who threatened the people, saying that the disbelievers have amassed against them, in order to instill fear in them, but this did not worry them, rather, they trusted in Allāh and sought His help,

﴾وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ﴿

﴾*and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."*﴿

Al-Bukhāri recorded that Ibn 'Abbās said,

﴾حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ﴿

﴾*"Allāh Alone is Sufficient for us and He is the Best Disposer of affairs for us."*﴿

"Ibrāhīm said it when he was thrown in fire. Muḥammad said it when the people said, 'Verily, the people have gathered against you, therefore, fear them.' But it only increased them in faith, and they said, 'Allāh is Sufficient for us and He is the Best Disposer of affairs for us.'" [1] Abu Bakr Ibn Marduwyah recorded that Anas bin Mālik said that the Prophet ﷺ was told on the day of Uḥud, "Verily, the people have gathered against you, therefore, fear them." Thereafter, Allāh sent down this *Āyah* [3:173].

This is why Allāh said,

﴾فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ﴿

﴾*So they returned with grace and bounty from Allāh. No harm touched them;*﴿

for when they relied on Allāh, Allāh took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land,

﴾بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ﴿

﴾*with grace and bounty from Allāh. No harm touched them;*﴿

safe from the wicked plots of their enemies,

﴾وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ﴿

[1] *Fatḥ Al-Bāri* 8:77.

﴾and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.﴿

Al-Bayhaqi recorded that Ibn 'Abbās said about Allāh's statement,

﴾فَانقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ﴿

﴾So they returned with grace and bounty from Allāh,﴿

"The 'Grace' was that they were saved. The 'Bounty' was that a caravan passed by, and those days were [*Ḥajj*] season days. Thus the Messenger of Allāh ﷺ bought and sold and made a profit, which he divided between his Companions." [1]

Allāh then said,

﴾إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ﴿

﴾It is only Shayṭān that suggests to you the fear of his friends,﴿ [3:175]

meaning, Shayṭān threatens you with his friends and tries to pretend they are powerful and fearsome. Allāh said next,

﴾فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ﴿

﴾so fear them not, but fear Me, if you are indeed believers.﴿

meaning, "If Shayṭān brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them." Similarly, Allāh said,

﴾أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ﴿

﴾Is not Allāh Sufficient for His servant? Yet they try to frighten you with those besides Him!﴿ [39:36], until,

﴾قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴿

﴾Say: "Sufficient for me is Allāh; in Him those who trust must put their trust."﴿ [39:38]. Allāh said,

﴾فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴿

﴾So fight you against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān.﴿ [4:76] and

[1] *Dalā'il An-Nubuwwah* 3:318.

﴿أُوْلَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ﴾

﴾*They are the party of Shayṭān. Verily, it is the party of Shayṭān that will be the losers!*﴿ [58:19],

﴿كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِيٓۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾﴾

﴾*Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.*﴿ [58:21] and

﴿وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ﴾

﴾*Verily, Allāh will help those who help His (cause).*﴿ [22:40] and

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرْكُمْ﴾

﴾*O you who believe! If you help (in the cause of) Allāh, He will help you*﴿ [47:7], and,

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾﴾

﴾*Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.*﴿ [40:51,52]

﴿وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِۚ إِنَّهُمْ لَن يَضُرُّواْ ٱللَّهَ شَيْـًٔاۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْءَاخِرَةِۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ ٱلَّذِينَ ٱشْتَرَوُاْ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّواْ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓاْ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓاْ إِثْمًاۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾ مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۚ وَإِن تُؤْمِنُواْ وَتَتَّقُواْ فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُمۖ بَلْ هُوَ شَرٌّ لَّهُمْۖ سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾﴾

﴾*176. And let not those grieve you who rush with haste to*

disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's will to give them no portion in the Hereafter. For them there is a great torment.﴿

﴾177. Verily, those who purchase disbelief at the price of faith, not the least harm will they do to Allāh. For them, there is a painful torment.﴿

﴾178. And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment. ﴿

﴾179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Unseen, but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and have Taqwā of Allāh, then for you there is a great reward.﴿

﴾180. And let not those who are stingy with that which Allāh has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them; the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection. And Allāh's is the inheritance of the heavens and the earth; and Allāh is Well-Acquainted with all that you do.﴿

Comforting the Messenger of Allāh ﷺ

Allāh said to His Prophet,

﴿وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَـٰرِعُونَ فِى ٱلْكُفْرِ﴾

﴾And let not those grieve you who rush with haste to disbelieve﴿ [3:176].

Because the Prophet ﷺ was eager for people's benefit, he would become sad when the disbelievers would resort to defiance, rebellion and stubbornness. Allāh said, 'Do not be saddened by this behavior,'

﴿إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْـَٔاخِرَةِ﴾

﴾verily, not the least harm will they do to Allāh. It is Allāh's will to give them no portion in the Hereafter.﴿

for He decided with His power and wisdom that they shall not

acquire any share in the Hereafter,

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴿For them there is a great torment.﴾

Allāh said about the disbelievers,

﴿إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ﴾

﴿Verily, those who purchase disbelief at the price of faith,﴾
by exchanging disbelief for faith,

﴿لَن يَضُرُّوا اللَّهَ شَيْئًا﴾

﴿not the least harm will they do to Allāh.﴾

Rather, they will only harm themselves,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿For them, there is a painful torment.﴾

Allāh said next,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment﴾ [3:178].

This statement is similar to Allāh's other statements,

﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾﴾

﴿Do they think that because We have given them abundant wealth and children, [that] We hasten unto them with good things. Nay, but they perceive not.﴾ [23:55,56] and

﴿فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾﴾

﴿Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not.﴾ [68:44], and,

﴿وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ أَن يُعَذِّبَهُم بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾﴾

﴾*And let not their wealth or their children amaze you. Allāh's plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers*﴿ [9:85].

Allāh then said,

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ﴾

﴾*Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.*﴿ [3:179],

meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed. This *Āyah* refers to Uḥud, since Allāh tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allāh and His Messenger ﷺ that the believers had. Allāh exposed the hypocrites in their defiance, reverting from *Jihād*, and the treachery they committed against Allāh and His Messenger ﷺ. This is why Allāh said,

﴿مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ﴾

﴾*Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.*﴿

Mujāhid commented, "He distinguished between them during the day of Uḥud." [1] Qatādah said, "He distinguished between them in *Jihād* and *Hijrah*." [2] Allāh said next,

﴿وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ﴾

﴾*Nor will Allāh disclose to you the secrets of the Unseen.*﴿

meaning, you do not have access to Allāh's knowledge of His creation so that you can distinguish between the believer and the hypocrite, except by the signs of each type that Allāh uncovers. Allāh's statement,

﴿وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ﴾

﴾*but Allāh chooses of His Messengers whom He wills.*﴿ is similar to another *Āyah*,

[1] Aṭ-Ṭabari 7:424.

[2] Aṭ-Ṭabari 7:424.

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ۝٢٦ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ۝٢٧﴾

﴾(He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.﴿ [72:26,27]. Allāh then said,

﴿فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ﴾

﴾So believe in Allāh and His Messengers.﴿

Obey Allāh and His Messenger ﷺ and adhere to the law that he legislated for you,

﴿وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ﴾

﴾and if you believe and fear Allāh, then for you there is a great reward.﴿

The Censure of Selfishness, and Warning Against it

Allāh said,

﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ﴾

﴾And let not those who are stingy with that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.﴿ [3:180]

Therefore, the *Āyah* says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs. Allāh mentions the money that the miser collected on the Day of Resurrection,

﴿سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ﴾

﴾the things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection.﴿

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آتَاهُ اللهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ شُجَاعًا أَقْرَعَ، لَهُ زَبِيبَتَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلِهْزِمَتَيْهِ - يَعْنِي بِشِدْقَيْهِ - يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ»

«*Whoever Allāh makes wealthy and he does not pay the Zakāh due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, 'I am your wealth, I am your treasure.'*»

The Prophet ﷺ then recited the *Āyah*,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُم بَلْ هُوَ شَرٌّ لَّهُمْ﴾

﴾ *And let not those who are stingy with that which Allāh has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them*﴿,

until the end.[1] Al-Bukhāri, but not Muslim, collected this *Ḥadīth* using this chain of narration, Ibn Ḥibbān also collected it in his *Ṣaḥīḥ*.[2]

Imām Aḥmad recorded that 'Abdullāh said that the Prophet ﷺ said,

«مَا مِنْ عَبْدٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ شُجَاعٌ أَقْرَعُ يَتْبَعُهُ، يَفِرُّ مِنْهُ وَهُوَ يَتْبَعُهُ، فَيَقُولُ: أَنَا كَنْزُكَ»

«*Every person who does not pay the Zakāh due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, 'I am your treasure.'*»

'Abdullāh then recited the *Āyah* in Allāh's Book that testifies to this fact,

﴿سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾

﴾*the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection.*﴿[3]

This was recorded by At-Tirmidhi,[4] An-Nasā'ī, [5] and Ibn

[1] *Fatḥ Al-Bāri* 8:78.

[2] Ibn Ḥibbān 5:107.

[3] Aḥmad 1:377.

[4] *Tuḥfat Al-Aḥwadhi* 8:393.

[5] An-Nasā'ī in *Al-Kubrā* 6:317.

لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ
سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ
ذُوقُوا عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ ٱلَّذِينَ قَالُوٓا إِنَّ
ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ ٱلنَّارُ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ
وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٨٣﴾
فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ
وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ
وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فَمَن زُحْزِحَ
عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿١٨٥﴾ ۞ لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ
وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا ٱلْكِتَٰبَ
مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا أَذًى كَثِيرًا
وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾

Mājah,[1] and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."

Allāh's statement,

﴿وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*And to Allāh belongs the inheritance of the heavens and the Earth*﴿, means,

﴿وَأَنفِقُوا مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ﴾

﴾*and spend of that whereof He has made you trustees*﴿ [57:7].

Therefore, since all affairs are under Allāh's control, then spend from your money so it will benefit you on the Day of Return,

﴿وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴾*and Allāh is Well-Acquainted with all that you do.*﴿

with your intentions and what your hearts conceal.

﴿لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾ ٱلَّذِينَ قَالُوٓا إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٨٣﴾ فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾﴾

[1] *Ibn Mājah 2:568.*

﴾181. *Indeed, Allāh has heard the statement of those who say: "Truly, Allāh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."*﴿

﴾182. *This is because of that which your hands have sent before you. And certainly, Allāh is never unjust to (His) servants.*﴿

﴾183. *Those who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with Al-Bayināt and even with with what you speak of; why then did you kill them, if you are truthful?"*﴿

﴾184. *Then if they reject you, so were Messengers rejected before you, who came with Al-Bayināt and the Scriptures and the Book of Enlightenment.*﴿

Allāh Warns the Idolators

Saʿīd bin Jubayr said that Ibn ʿAbbās said, "When Allāh's statement,

﴿مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً﴾

﴾*Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?*﴿ [2:245]

was revealed, the Jews said, 'O Muḥammad! Has your Lord become poor so that He asks His servants to give Him a loan?' Allāh sent down,

﴿لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ﴾

﴾*Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!"*﴿ [3:181]."

This *Ḥadīth* was collected by Ibn Marduwyah and Ibn Abi Ḥātim.

Allāh's statement,

﴿سَنَكْتُبُ مَا قَالُوا۟﴾

﴾*We shall record what they have said*﴿

contains a threat and a warning that Allāh followed with His statement,

﴿وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ﴾

﴾*and their killing of the Prophets unjustly,*﴿

This is what they say about Allāh and this is how they treat His Messengers. Allāh will punish them for these deeds in the worst manner,

﴿وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ۝١٨١ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۝١٨٢﴾

﴾*and We shall say: "Taste you the torment of the burning (Fire)." This is because of that which your hands have sent before you. And certainly, Allāh is never unjust to (His) servants.*﴿

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allāh said,

﴿ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ﴾

﴾*Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour."*﴿

Allāh refuted their claim that in their Books, Allāh took a covenant from them to only believe in the Messenger whose miracles include fire coming down from the sky that consumes the charity offered by a member of the Messenger's nation, as Ibn 'Abbās and Al-Ḥasan stated. Allāh replied,

﴿قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ﴾

﴾*Say: "Verily, there came to you Messengers before me, with Al-Bayināt..."*﴿

with proofs and evidence,

﴿وَبِٱلَّذِى قُلْتُمْ﴾

﴾*and even with what you speak of*﴿

a fire that consumes the accepted charity, as you asked,

﴿فَلِمَ قَتَلْتُمُوهُمْ﴾

﴾*why then did you kill them?*﴿ Why did you meet these Prophets with denial, defiance, stubbornness and even murder,

﴾إِن كُنتُمْ صَـٰدِقِينَ﴿

﴾*if you are truthful*﴿, if you follow the truth and obey the Messengers?.

Allāh then comforts His Prophet Muḥammad ﷺ,

﴾فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَـٰتِ وَٱلزُّبُرِ وَٱلْكِتَـٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾﴿

﴾*Then if they reject you, so were Messengers rejected before you, who came with Al-Baiyyināt and the Scripture, and the Book of Enlightenment.*﴿

meaning, do not be sad because they deny you, for you have an example in the Messengers who came before you. These Messengers were rejected although they brought clear proofs, plain evidence and unequivocal signs,

﴾وَٱلزُّبُرِ﴿

﴾*and the Zubūr*﴿, the divinely revealed Books that were sent down to the Messengers,

﴾وَٱلْكِتَـٰبِ ٱلْمُنِيرِ﴿

﴾*and the Book of Enlightenment*﴿ meaning the clarification and best explanation.

﴾كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ ﴿١٨٥﴾ ۞ لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾﴿

﴾*185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.*﴿

﴾*186. You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe*

partners to Allāh; but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs.﴾

Every Soul Shall Taste Death

Allāh issues a general and encompassing statement that every living soul shall taste death. In another statement, Allāh said,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝﴾

﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever﴾ [55:26,27].

Therefore, Allāh Alone is the Ever-Living Who never dies, while the *Jinn*, mankind and angels, including those who carry Allāh's Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First. This *Āyah* comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Ādam no longer have any new generations, and thus this world ends, Allāh will command that the Day of Resurrection commence. Allāh will then recompense the creation for their deeds, whether minor or major, many or few, big or small. Surely, Allāh will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

﴿وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ﴾

﴿And only on the Day of Resurrection shall you be paid your wages in full﴾ [3:185].

Who Shall Gain Ultimate Victory?

Allāh said,

﴿فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

﴿And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.﴾

meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، اقْرَأُوا إِنْ شِئْتُمْ»

«A place in Paradise as small as that which is occupied by a whip is better than the world and whatever is on its surface. Read if you will»,

﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ﴾

﴾And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful﴿.

This was collected in the Two *Ṣaḥīḥs*, but using another chain of narration and without the addition (the *Āyah*.)[1] Abu Ḥātim Ibn Ḥibbān recorded it in his *Ṣaḥīḥ* without the addition[2] as did Al-Ḥākim in his *Mustadrak*.[3]

Allāh said,

﴿وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾

﴾The life of this world is only the enjoyment of deception.﴿

belittling the value of this life and degrading its importance. This life is short, little and finite, just as Allāh said,

﴿بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ۝١٦ وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ۝١٧﴾

﴾Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.﴿ [87:16,17], and,

﴿وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ﴾

﴾And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allāh is better and will remain forever﴿ [28:60]. A *Ḥadīth* states,

«وَاللهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ أُصْبُعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ إِلَيْهِ»

«By Allāh! This life, compared to the Hereafter, is just as

[1] *Fatḥ Al-Bāri* 6:100.

[2] Ibn Ḥibbān 9:252.

[3] Al-Ḥākim 2:299

insignificant as when one of you dips his finger in the sea; let him contemplate what his finger will come back with.»[1]

Qatādah commented on Allāh's statement,

﴿وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ﴾

﴾*The life of this world is only the enjoyment of deception.*﴿

"Life is a delight. By Allāh, other than Whom there is no deity, it will soon fade away from its people. Therefore, take obedience to Allāh from this delight, if you can. Verily, there is no power except from Allāh."

The Believer is Tested and Hears Grieving Statements from the Enemy

Allāh said,

﴿لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ﴾

﴾*You shall certainly be tried and tested in your wealth and properties and in yourselves*﴿,

just as He said in another *Āyah*,

﴿وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ﴾

﴾*And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits*﴿ [2:155].

Therefore, the believer shall be tested, in his wealth, himself, his offspring and family. The believer shall be tested according to the degree of his faith, and when his faith is stronger, the test is larger.

﴿وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا﴾

﴾*and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh*﴿ [3:186].

Allāh said to the believers upon their arrival at Al-Madīnah, before Badr, while comforting them against the harm they

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[1] Muslim no. 2858, At-Tirmidhi no. 2324.

suffered from the People of the Scriptures and the polytheists;

﴿وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

﴿but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs.﴾

Therefore, Allāh commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhāri recorded that Usāmah bin Zayd said that Allāh's Messenger ﷺ rode a donkey with a saddle covered by a velvet sheet and let Usāmah ride behind him (on the donkey). The Prophet ﷺ wanted to visit Sa'd bin 'Ubādah in Bani Al-Ḥārith bin Al-Khazraj, and this occurred before the battle of Badr. The Prophet ﷺ passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was sitting, before 'Abdullāh bin Ubayy became Muslim. That gathering was made up of various Muslims as well as *Mushriks*, who worshipped the idols, and some Jews. 'Abdullāh bin Rawaḥah was sitting in that gathering. When the Prophet ﷺ reached 'Abdullāh bin Ubayy, the donkey caused some sand to fall on the group. Then, 'Abdullāh bin Ubayy covered his nose with his robe and said, 'Do not fill us with sand.' The Messenger of Allāh ﷺ greeted the gathering with *Salām*, called them to Allāh and recited some of the Qur'ān to them. 'Abdullāh bin Ubayy said, 'O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.' 'Abdullāh bin Rawaḥah said, 'Rather, O Messenger of Allāh! Attend our gatherings for we like that.' The Muslims, *Mushriks* and Jews then cursed each other, and they almost fought with each other. The Prophet ﷺ tried to calm them down, until they finally settled. The Prophet ﷺ rode his donkey and went to Sa'd bin 'Ubādah, saying, 'O Sa'd! Have you heard what Abu Ḥubbāb said (meaning 'Abdullāh bin Ubayy)? He said such and such things.' Sa'd said, 'O Messenger of Allāh! Forgive and pardon him. By Allāh, Who sent down the Book to you, Allāh brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allāh changed all that with the truth that He gave you, he choked on it, and this is the reason behind the behavior you saw from him.' The Messenger of Allāh ﷺ forgave him. Indeed, the

Messenger of Allāh ﷺ and his Companions used to forgive the *Mushriks* and the People of the Scriptures, just as Allāh commanded them, and they used to tolerate the harm that they suffered. Allāh said,

﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا﴾

﴾*and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh;*﴿ [3:186], and,

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

﴾*Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest unto them. But forgive and overlook, till Allāh brings His command*﴿ [2:109].

The Prophet ﷺ used to implement the pardon that Allāh commanded him until He gave His command (to fight the disbelievers). When the Messenger ﷺ fought at Badr, and Allāh killed, by his hand, the leaders of the disbelievers from Quraysh, 'Abdullāh bin Ubayy bin Salūl and the *Mushriks* and idol worshippers who were with him said, 'This matter has prevailed,' and they gave their pledge to the Prophet ﷺ and became Muslims."[1]

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allāh's cause, trusting in Him and returning to Him.

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾﴾

[1] Al-Bukhāri no. 4566, Muslim no. 1798.

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ
وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا
قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ
بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم
بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِى
خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ
لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾
رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ
أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ
ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا
عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾

﴾187. (And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.﴿

﴾188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, and for them is a painful torment.﴿

﴾189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.﴿

Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth

In this *Āyah*, Allāh chastises the People of the Scriptures, from whom Allāh took the covenant by the words of their Prophets, that they would believe in Muḥammad ﷺ and describe him to the people, so that they would recognize and follow him when Allāh sent him. However, they hid this truth and preferred the the small amounts and the material gains instead of the rewards of this life and the Hereafter that they were promised. This is a losing deal and a failing trade, indeed.

These *Āyāt* also contain a warning for the scholars not to

imitate their behavior, so that they do not suffer the same fate and become like them. Therefore, the scholars are required to spread the beneficial knowledge that they have, encouraging the various righteous good deeds. They are also warned against hiding any part of their knowledge. A *Ḥadīth* states that the Prophet ﷺ said,

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

«Whoever was asked about knowledge that he knew but did not disclose it, will be tied with a bridle made of fire on the Day of Resurrection.»[1]

Chastising Those Who Love to be Praised for What They Have not Done

Allāh's statement,

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا وَّيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾

﴾Think not that those who rejoice in what they have done, and love to be praised for what they have not done﴿,

refers to those who show off, rejoice in what they do and claim to do what they have not done. The Two *Ṣaḥīḥs* recorded that the Prophet ﷺ said,

«مَنِ ادَّعَى دَعْوَةً كَاذِبَةً لِيَتَكَثَّرَ بِهَا، لَمْ يَزِدْهُ اللهُ إِلَّا قِلَّةً»

«Whoever issues a false claim to acquire some type of gain, then Allāh will only grant him decrease.»[2]

The *Ṣaḥīḥ* also recorded;

«الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَابِسِ ثَوْبَيْ زُورٍ»

«He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.»[3]

Imām Aḥmad recorded that Marwān told his guard Rāfi' to go to Ibn 'Abbās and proclaim to him, "If every person among us who rejoices with what he has done and loves to be praised for what he has not done will be tormented, we all will be

[1] Aṭ-Ṭabarāni 8:401.

[2] Al-Bukhāri no. 6105, 6652 Muslim 1:104.

[3] Muslim no. 2129.

tormented." Ibn 'Abbās said, "This *Āyah* was revealed about the People of the Scriptures." He then recited the *Āyah*,

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾﴾

﴾(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.﴿
then the *Āyah*,

﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾

﴾Think not that those who rejoice in what they have done, and love to be praised for what they have not done﴿

Ibn 'Abbās said, "The Prophet ﷺ asked them about something, and they hid its knowledge, giving him an incorrect answer. They parted after showing off and rejoicing in front of him because they answered him, so they pretended, and they were delighted that they hid the correct news about what he had asked them."[1] This was recorded by Al-Bukhāri,[2] Muslim,[3] At-Tirmidhi[4] and An-Nasā'ī.[5]

Al-Bukhāri recorded that Abu Sa'īd Al-Khudri said, "During the time of the Messenger of Allāh ﷺ, when the Messenger ﷺ would go to battle, some hypocrite men would remain behind and rejoice because they did not accompany the Prophet ﷺ in battle. When the Messenger ﷺ would come back, they would ask him to excuse them swearing to having some excuse, and wanting to be praised for that which they did not do. So Allāh revealed,

﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾

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[1] Aḥmad 1:298.

[2] *Fatḥ Al-Bāri* 8:81.

[3] Muslim 4:2143.

[4] *Tuḥfat Al-Aḥwadhi* 8:66.

[5] An-Nasā'ī in *Al-Kubrā* 6:318.

﴿*Think not that those who rejoice in what they have done, and love to be praised for what they have not done*﴾,"

to the end of the *Āyah*." And Muslim recorded similarly. [1]
Allāh said;

﴿فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ الْعَذَابِ﴾

﴿*think not that they are rescued from the torment,*﴾

Do not think that they will be saved from punishment, rather it will certainly strike them. So Allāh said;

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*and for them is a painful torment.*﴾ Allāh then said,

﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾﴾

﴿*And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.*﴾

He is the Owner of everything, able to do all things and nothing escapes His might. Therefore, fear Him, never defy Him and beware of His anger and revenge. He is the Most Great, none is greater than Him, and the Most Able, none is more able than He is.

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾﴾

﴿*190. Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.* ﴾

﴿*191. Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not*

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[1] Al-Bukhāri 4567 and Muslim 2777.

created this without purpose, glory to You! Give us salvation from the torment of the Fire.﴿

﴾*192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.*﴿

﴾*193. "Our Lord! Verily, we have heard the call of one calling to faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with Al-Abrār (the most righteous).*﴿

﴾*194. "Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."*﴿

The Proofs of *Tawḥīd* for People of Understanding, their Characteristics, Speech, and Supplications

Allāh said,

﴾إِنَّ فِي خَلْقِ السَّمَٰوَٰتِ وَالْأَرْضِ﴿

﴾*Verily, in the creation of the heavens and the Earth,*﴿ [3:190],

referring to the sky in its height and spaciousness, the earth in its expanse and density, the tremendous features they have of rotating planets, seas, mountains, deserts, trees, plants, fruits, animals, metals and various beneficial colors, scents, tastes and elements.

﴾وَاخْتِلَٰفِ الَّيْلِ وَالنَّهَارِ﴿

﴾*And in the alternation of night and day*﴿,

as one follows and takes from the length of the other. For instance, at times one of them becomes longer than the other, shorter than the other at times and equal to the other at other times, and the same is repeated again and again, and all this occurs by the decision of the Almighty, Most Wise. This is why Allāh said,

﴾لَءَايَٰتٍ لِّأُولِي الْأَلْبَٰبِ﴿

﴾*there are indeed signs for men of understanding*﴿,

referring to the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who

do not have sound comprehension. Allāh said about the latter type,

﴿وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ۝١٠٥ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ۝١٠٦﴾

﴾And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allāh except that they attribute partners unto Him﴿ [12:105,106].

Allāh then describes those who have good minds,

﴿ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

﴾Those who remember Allāh standing, sitting, and lying down on their sides﴿ [3:191].

Al-Bukhāri recorded that 'Imrān bin Ḥuṣayn said that, the Messenger of Allāh ﷺ said,

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ»

«Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray lying on your side.»[1]

These people remember Allāh in all situations, in their heart and speech,

﴿وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾

﴾and think deeply about the creation of the heavens and the Earth﴿,

contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator. Allāh criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, *Sharī'ah*, His decree and *Āyāt*. Allāh said,

﴿وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ۝١٠٥ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ۝١٠٦﴾

﴾And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe

[1] *Fatḥ Al-Bāri* 2:684.

not in Allāh except that they attribute partners unto Him﴿ [12:105,106].

Allāh also praises His believing servants,

﴿ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ﴾

﴾*Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth*﴿,

supplicating;

﴿رَبَّنَا مَا خَلَقْتَ هَـٰذَا بَـٰطِلًا﴾

﴾*"Our Lord! You have not created this without purpose,"*﴿

You did not create all this in jest and play. Rather, You created it in truth, so that You recompense those who do evil in kind, and reward those who do righteous deeds with what is better.

The faithful believers praise Allāh and deny that He does anything in jest and without purpose, saying,

﴿سُبْحَـٰنَكَ﴾

﴾*"glory to You,"*﴿, for You would never create anything without purpose,

﴿فَقِنَا عَذَابَ ٱلنَّارِ﴾

﴾*"Give us salvation from the torment of the Fire."*﴿,

meaning, "O You Who created the creation in truth and justice, Who is far from any shortcomings, or doing things without purpose or with jest, save us from the torment of the Fire with Your power and strength. Direct us to perform the deeds that make You pleased with us. Guide us to righteous work from which You admit us into the delightful Paradise, and save us from Your painful torment."

They next supplicate,

﴿رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ﴾

﴾*"Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him;*﴿,

by humiliating and disgracing him before all people on the Day of Gathering,

﴿وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

﴾*"and never will the wrongdoers find any helpers."*﴿,

on the Day of Judgment, who would save them from You. Therefore, there is no escaping whatever fate You decided for them.

﴿رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ﴾

> ﴾*"Our Lord! Verily, we have heard the call of one calling to faith,"*﴿,

a caller who calls to faith, referring to the Messenger of Allāh ﷺ,

﴿أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا﴾

﴾*'Believe in your Lord,' and we have believed*﴿,

accepted his call and followed him.

﴿رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا﴾

﴾*"Our Lord! Forgive us our sins"*﴿, on account of our faith and obeying Your Prophet ﷺ

﴿فَٱغْفِرْ لَنَا ذُنُوبَنَا﴾

﴾*"Forgive us our sins"*﴿, and cover them,

﴿وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا﴾

﴾*"and expiate from us our evil deeds"*﴿,

between us and You, in private,

﴿وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ﴾

﴾*"and make us die along with Al-Abrār."*﴿,

join us with the righteous people.

﴿رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ﴾

> ﴾*"Our Lord! Grant us what You promised unto us through Your Messengers"*﴿

for our faith in Your Messengers, or, and this explanation is better; grant us what You promised us by the words of Your Messengers,

﴿وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ﴾

﴾*"and disgrace us not on the Day of Resurrection,"*﴿,

before all creation,

﴿إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾

﴾*"for You never break (Your) Promise."*﴿,

for surely, the promise that You conveyed to Your Messengers, which includes us being resurrected before You, shall certainly come to pass.

It was the Prophet's tradition to recite the ten *Āyāt* at the end of [*Sūrah*] *Āl 'Imrān* when he woke up at night for (voluntary) prayer. Al-Bukhāri recorded that Ibn 'Abbās said, "I slept one night at the house of my aunt, Maymunah. The Messenger of Allāh ﷺ spoke with his wife for a while and then went to sleep. When it was the third part of the night, he stood up, looked at the sky and recited,

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ١٩٠﴾

﴾*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding*﴿ [3:190].

The Prophet ﷺ then stood up, performed ablution, used *Siwāk* (to clean his teeth) and prayed eleven units of prayer. When Bilāl said the *Adhān*, the Prophet ﷺ prayed two units of prayer, went out (to the *Masjid*) and led the people in the Dawn prayer."[1] This was also collected by Muslim.[2]

Ibn Marduwyah recorded that 'Aṭā' said, "I, Ibn 'Umar and 'Ubayd bin 'Umayr went to 'Ā'ishah and entered her room, and there was a screen between us and her. She said, 'O 'Ubayd! What prevents you from visiting us?' He said, 'What the poet said, 'Visit every once in a while, and you will be loved more.' Ibn 'Umar said, 'Tell us about the most unusual thing you witnessed from the Messenger of Allāh ﷺ.' She cried and said, 'All his matters were amazing. On night, he came close to me until his skin touched my skin and said, 'Let me worship my

[1] *Fatḥ Al-Bāri* 8:83.

[2] Muslim 1:530.

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَـٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَـٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾ لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَـٰدِ ﴿١٩٦﴾ مَتَـٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾ لَـٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾ وَإِنَّ مِنْ أَهْلِ ٱلْكِتَـٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَـٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَـٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا ۗ أُو۟لَـٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩٩﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

سُورَةُ النِّسَاءِ

Lord.' I said, 'By Allāh I love your being close to me. I also love that you worship your Lord.' He used the water-skin and performed ablution, but did not use too much water. He then stood up in prayer and cried until his beard became wet. He prostrated and cried until he made the ground wet. He then laid down on his side and cried. When Bilal came to alert the Prophet ﷺ for the Dawn prayer, he said, 'O Messenger of Allāh! What makes you cry, while Allāh has forgiven you your previous and latter sins?' He ﷺ said,

«وَيْحَكَ يَا بِلَالُ، وَمَا يَمْنَعُنِي أَنْ أَبْكِيَ، وَقَدْ أُنْزِلَ عَلَيَّ فِي هٰذِهِ اللَّيْلَةِ»

«*O Bilāl! What prevents me from crying, when this night, this Āyah was revealed to me,*»

﴿إِنَّ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَـَٔايَـٰتٍ لِّأُو۟لِى ٱلْأَلْبَـٰبِ ﴿١٩٠﴾﴾

﴾*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.*﴿

«وَيْلٌ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا»

«*Woe to he who recites it but does not contemplate it.*»."[1]

[1] *Mawārid Az-Zamān* no. 139.

﴿فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَـٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُم مِّنۢ بَعْضٍ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَـٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾﴾

﴿195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."﴾

Allāh Accepts the Supplication of Men of Understanding

Allāh said,

﴿فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ﴾

﴿*So their Lord accepted of them*﴾, answered their invocation. Sa'īd bin Manṣūr recorded that Salamah, a man from the family of Umm Salamah said, "Umm Salamah said, 'O Messenger of Allāh! Allāh does not mention women in connection with *Hijrah* (Migration).' Allāh sent down the *Āyah*,

﴿فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَـٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ﴾

﴿So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female.﴾

The Anṣār say that Umm Salamah was the first woman to migrate to them."[1] Al-Ḥākim collected this *Ḥadīth* in his *Mustadrak*,[2] and said, "It is *Ṣaḥīḥ* according to the criteria of Al-Bukhāri but they [Al-Bukhāri and Muslim] did not collect it".

Allāh's statement,

[1] Sa'īd bin Manṣūr 3:1136.

[2] Al-Ḥākim 2:300.

﴿أَنِّي لَآ أُضِيعُ عَمَلَ عَـٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ﴾

﴾"Never will I allow to be lost the work of any of you, be he male or female,﴿

explains the type of answer Allāh gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds. Allāh's statement,

﴿بَعْضُكُم مِّنْ بَعْضٍ﴾

﴾You are (members) one of another﴿

means, you are all equal in relation to gaining My reward. Therefore,

﴿فَالَّذِينَ هَاجَرُوا﴾

﴾those who emigrated﴿, by leaving the land of *Shirk* and migrating to the land of faith, leaving behind their loved ones, brethren, friends and neighbors,

﴿وَأُخْرِجُوا مِن دِيَـٰرِهِمْ﴾

﴾and were driven out from their homes﴿,

when the *Mushriks* tormented them and forced them to migrate,

﴿وَأُوذُوا فِى سَبِيلِى﴾

﴾and suffered harm in My cause﴿, for their only wrong, to the people, was that they believed in Allāh Alone. In similar *Āyāt*, Allāh said,

﴿يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

﴾and have driven out the Messenger and yourselves because you believe in Allāh your Lord!﴿ [60:1], and,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾﴾

﴾And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴿ [85:8] . Allāh's statement,

﴿وَقَـٰتَلُوا وَقُتِلُوا﴾

﴾and who fought and were killed (in My cause),﴿ [3:195]

refers to the highest rank there is, that one fights in the cause of Allāh and dies in the process, with his face covered in dust and blood. It is recorded in the *Ṣaḥīḥ* that a man said,

يا رسول الله، أرأيت إن قتلت في سبيل الله صابرًا محتسبًا مقبلًا غير مدبر، أيكفر الله عني خطاياي؟ قال: «نَعَمْ» ثُمَّ قَالَ: «كَيْفَ قُلْتَ؟» فأعاد عليه ما قال، فقال: «نَعَمْ، إِلَّا الدَّيْنَ، قَالَهُ لِي جِبْرِيلُ آنِفًا»

«'O Messenger of Allāh! If I was killed in Allāh's cause, observing patience, awaiting Allāh's reward, attacking, not retreating, would Allāh forgive my sins?' The Prophet ﷺ said, 'Yes.' The Prophet ﷺ then asked the man, 'What did you ask?' When the man repeated the question, the Prophet ﷺ said, 'Yes, except for the debt, for Jibrīl conveyed this to me right now'.»[1]

This is why Allāh said here,

﴿لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴾*verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow*﴿,

within Paradise, where there are rivers of various drinks: milk, honey, wine and fresh water. There is what no eye has ever seen, no ear has ever heard and no heart has ever imagined [of delights in Paradise]. Allāh's statement,

﴿ثَوَابًا مِّنْ عِندِ ٱللَّهِ﴾

﴾*a reward from Allāh*﴿ testifies to His might, for the Mighty and Most Great only gives tremendous rewards. Allāh's statement,

﴿وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ﴾

﴾*and with Allāh is the best of rewards."*﴿

for those who perform good deeds.

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ﴿١٩٦﴾ مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾﴾

﴾*196. Let not the free disposal (and affluence) of the disbelievers*

[1] Muslim 3:1501.

throughout the land deceive you.﴾

﴿*197. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.*﴾

﴿*198. But, for those who have Taqwā of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allāh; and that which is with Allāh is the best for Al-Abrār (the most righteous).*﴾

Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers

Allāh said, do not look at the disbelievers, who are enjoying various delights and joys. Soon, they will loose all this and be tied to their evil works, for verily, we are only giving them time, which deceives them, when all they have is,

﴿مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾﴾

﴿*A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.*﴾

This *Āyah* is similar to several other *Āyāt*, such as,

﴿مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ﴿٤﴾﴾

﴿*None disputes in the Āyāt of Allāh but those who disbelieve. So, let not their ability of going about here and there through the land deceive you!*﴾ [40:4],

﴿إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴾

﴿*Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.*﴾ [10:69,70],

﴿نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ ﴿٢٤﴾﴾

﴿*We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.*﴾ [31:24],

﴿فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾﴾

﴿*So, give a respite to the disbelievers; deal gently with them for*

a while.﴾ [86:17], and,

﴿أَفَمَن وَعَدْنَـٰهُ وَعْدًا حَسَنًا فَهُوَ لَـٰقِيهِ كَمَن مَّتَّعْنَـٰهُ مَتَـٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَـٰمَةِ مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾﴾

﴿*Is he whom We have promised an excellent promise (Paradise) which he will find true - like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?*﴾ [28:61].

After Allāh mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

﴿لَـٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ﴾

﴿*But, for those who have Taqwā of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allāh,*﴾ [3:198], for certainly,

﴿وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ﴾

﴿*and that which is with Allāh is the best for Al-Abrār.*﴾

Ibn Jarīr recorded that Abu Ad-Dardā' used to say, "Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allāh's statements,

﴿وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ﴾

﴿*and that which is with Allāh is the best for Al-Abrār*﴾, and,

﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾﴾

﴿*And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.*﴾ [3:178]." [1]

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[1] Aṭ-Ṭabari 7:496.

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَـٰبِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَـٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَـٰتِ اللَّهِ ثَمَنًا قَلِيلًا أُوْلَـٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾

﴾199. And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the verses of Allāh for a small price, for them is a reward with their Lord. Surely, Allāh is swift in account.﴿

﴾200. O you who believe! Endure and be more patient, and Rābiṭū, and have Taqwā of Allāh, so that you may be successful.﴿

The Condition of Some of the People of the Scriptures and their Rewards

Allāh states that some of the People of the Book truly believe in Him and in what was sent down to Muḥammad ﷺ, along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allāh.

﴿لَا يَشْتَرُونَ بِـَٔايَـٰتِ اللَّهِ ثَمَنًا قَلِيلًا﴾

﴾They do not sell the verses of Allāh for a small price﴿ [3:199], for they do not hide what they know of the glad tidings about the description of Muḥammad ﷺ, his Prophethood, and the description of his *Ummah*. Indeed, these are the best people among the People of the Book, whether they were Jews or Christians. Allāh said in *Sūrat Al-Qaṣaṣ*,

﴿الَّذِينَ ءَاتَيْنَـٰهُمُ الْكِتَـٰبَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُوْلَـٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا﴾

﴾Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims. These will be given their reward twice over, because they are patient,﴿ [28:52-54]. Allāh said,

﴿ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ﴾

«Those to whom We gave the Book, recite it (follow it) as it should be recited (i.e. followed), they are the ones who believe therein.» [2:121],

﴿وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾﴾

«And of the people of Mūsā there is a community who lead with truth and establish justice therewith.» [7:159],

﴿۞ لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾﴾

«Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.» [3:113], and,

﴿قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ ﴿١٠٩﴾﴾

«Say: "Believe in it (the Qur'ān) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfillled." And they fall down on their faces weeping and it increases their humility.» [17:107- 109].

These qualities exist in some of the Jews, but only a few of them. For instance, less than ten Jewish rabbis embraced the Islāmic faith, such as 'Abdullāh bin Salām. Many among the Christians, on the other hand, embraced the Islāmic faith. Allāh said,

﴿لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ﴾

«Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We

are Christians."﴾ [5:82], until,

﴿فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا﴾

﴾So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever﴿ [5:85]. In this *Āyah*,

Allāh said,

﴿أُولَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ﴾

﴾for them is a reward with their Lord﴿ [3:199].

When Ja'far bin Abi Ṭālib recited *Sūrah Maryam* [chapter 19] to An-Najāshi, King of Ethiopia, in the presence of Christian priests and patriarchs, he and they cried until their beards became wet from crying.[1] The Two *Ṣaḥīḥs* record that when An-Najāshi died, the Prophet ﷺ conveyed the news to his Companions and said,

«إِنَّ أَخًا لَكُمْ بِالْحَبَشَةِ قَدْ مَاتَ، فَصَلُّوا عَلَيْهِ»

«A brother of yours from Ethiopia has passed, come to offer the funeral prayer.»

He went out with the Companions to the *Muṣallā* lined them up in rows, and after that led the prayer.[2]

Ibn Abi Najīḥ narrated that Mujāhid said that,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَٰبِ﴾

﴾And there are, certainly, among the People of the Scripture﴿, refers to those among them who embraced Islām.[3] 'Abbād bin Manṣūr said that he asked Al-Ḥasan Al-Baṣri about Allāh's statement,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَٰبِ لَمَن يُؤْمِنُ بِاللَّهِ﴾

﴾And there are, certainly, among the People of the Scripture, those who believe in Allāh﴿.

Al-Ḥasan said, "They are the People of the Book, before Muḥammad ﷺ was sent, who believed in Muḥammad ﷺ and

[1] Ibn Hishām 1:357.

[2] *Fatḥ Al-Bāri* 7:230, Muslim 2:657.

[3] Aṭ-Ṭabari 7:499.

recognized Islām. Allāh gave them a double reward, for the faith that they had before Muḥammad ﷺ, and for believing in Muḥammad ﷺ (after he was sent as Prophet)." Ibn Abi Ḥātim recorded both of these statements. The Two *Ṣaḥīḥs* record that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ»

«Three persons will acquire a double reward.»[1]

He mentioned among them,

«وَرَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي»

«A person from among the People of the Book who believed in his Prophet and in me.»

Allāh's statement,

﴿لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا﴾

﴾They do not sell the verses of Allāh for a small price﴿,

means, they do not hide the knowledge that they have, as the cursed ones among them have done. Rather, they share the knowledge without a price, and this is why Allāh said,

﴿أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴾for them is a reward with their Lord. surely, Allāh is Swift in account.﴿

Mujāhid commented on the verse,

﴿سَرِيعُ الْحِسَابِ﴾

﴾(Surely, Allāh is) swift in account﴿, "He is swift in reckoning," as Ibn Abi Ḥātim and others have recorded from him.

The Command for Patience and *Ribāṭ*

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا﴾

﴾O you who believe! Endure and be more patient, and Rābiṭū﴿ [3:200].

Al-Ḥasan Al-Baṣri said, "The believers are commanded to be

[1] *Fatḥ Al-Bāri* 6:169, Muslim 1:134.

patient in the religion that Allāh chose for them, Islām. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims. They are also commanded to endure against their enemies, those who hid the truth about their religion." [1] Similar explanation given by several other scholars among the *Salaf*.

As for *Murabaṭah*, it is to endure in acts of worship and perseverence. It also means to await prayer after prayer, as Ibn 'Abbās, Sahl bin Ḥanīf and Muḥammad bin Ka'b Al-Quraẓi stated. Ibn Abi Ḥātim collected a *Ḥadīth* that was also collected by Muslim and An-Nasā'ī from Abu Hurayrah that the Prophet ﷺ said,

«أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذلِكُمُ الرِّبَاطُ، فَذلِكُمُ الرِّبَاطُ، فَذلِكُمُ الرِّبَاطُ»

«*Should I tell you about actions with which Allāh forgives sins and raises the grade? Performing perfect ablution in unfavorable conditions, the many steps one takes to the Masajid, and awaiting prayer after the prayer, for this is the Ribāṭ, this is the Ribāṭ, this is the Ribāṭ.*»[2]

They also say that the *Murabaṭah* in the above *Āyah* refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory. There are several *Ḥadīths* that encourage *Murabaṭah* and mention its rewards. Al-Bukhāri recorded that Sahl bin Sa'd As-Sa'idi said that the Messenger of Allāh ﷺ said,

«رِبَاطُ يَوْمٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا»

«*A Day of Ribāṭ in the cause of Allāh is better than this life and all that is in it.*»[3]

Muslim recorded that Salmān Al-Fārisi said that the Messenger of Allāh ﷺ said,

«رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ

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[1] Aṭ-Ṭabari 7:502.

[2] Muslim 1:219, An-Nasā'ī 1:89.

[3] Al-Bukhāri no. 2892.

يَعْمَلُهُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفَتَّانَ»

«*Ribāṭ for a day and a night is better than fasting the days of a month and its Qiyām (voluntary prayer at night). If one dies in Ribāṭ, his regular righteous deeds that he used to perform will keep being added to his account, and he will receive his provision, and will be saved from the trials of the grave.*»[1]

Imām Aḥmad recorded that Faḍālah bin 'Ubayd said that he heard the Messenger of Allāh ﷺ saying,

«كُلُّ مَيِّتٍ يُخْتَمُ عَلَىٰ عَمَلِهِ إِلَّا الَّذِي مَاتَ مُرَابِطًا فِي سَبِيلِ اللهِ، فَإِنَّهُ يَنْمِي لَهُ عَمَلُهُ إِلَىٰ يَوْمِ الْقِيَامَةِ، وَيَأْمَنُ فِتْنَةَ الْقَبْرِ»

«*Every dead person will have his record of deeds sealed, except for whoever dies while in Ribāṭ in the cause of Allāh, for his work will keep increasing until the Day of Resurrection, and he will be safe from the trial of the grave.*»[2]

This is the same narration collected by Abu Dāwud and At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ*".[3] Ibn Ḥibbān also collected this *Ḥadīth* in his *Ṣaḥīḥ*.[4]

At-Tirmidhi recorded that Ibn 'Abbās said that he heard the Messenger of Allāh ﷺ saying,

«عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللهِ»

«*Two eyes shall not be touched by the Fire: an eye that cried for fear from Allāh and an eye that spent the night guarding in Allāh's cause.*»[5]

Al-Bukhāri recorded in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وَانْتَكَسَ، وَإِذَا شِيكَ فَلَا انْتَقَشَ، طُوبَىٰ لِعَبْدٍ آخِذٍ بِعِنَانِ فَرَسِهِ فِي

[1] Muslim no. 1913.
[2] Aḥmad 6:20.
[3] Abu Dāwud 3:20, *Tuḥfat Al-Aḥwadhi* 5:249.
[4] Ibn Ḥibbān 7:69.
[5] At-Tirmidhi no. 1639.

سَبِيلِ اللهِ، أَشْعَثَ رَأْسُهُ، مُغْبَرَّةٍ قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنِ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ»

«Let the servant of the Dīnār, the servant of the Dirham and the servant of the Khamīṣah (of clothes) perish, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and be humiliated, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse, striving in Allāh's cause, with his hair unkempt and feet covered with dust: if he is appointed to the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.»[1]

Ibn Jarīr recorded that Zayd bin Aslam said, "Abu 'Ubaydah wrote to 'Umar bin Al-Khaṭṭab and mentioned to him that the Romans were mobilizing their forces. 'Umar wrote back, 'Allāh will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allāh says in His Book,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾

﴾O you who believe! Endure and be more patient, and Rābiṭū, and have Taqwā of Allāh, so that you may be successful﴿' [3:200]."[2]

Al-Ḥāfiẓ Ibn 'Asākir mentioned in the biography of 'Abdullāh bin Al-Mubārak, that Muḥammad bin Ibrāhīm bin Abi Sakīnah said, "While in the area of Tarsus, 'Abdullāh bin Al-Mubārak dictated this poem to me when I was greeting him goodbye. He sent the poem with me to Al-Fuḍayl bin 'Iyāḍ in the year one hundred and seventy, 'O he who worships in the vicinity of the Two Holy *Masjids*! If you but see us, you will realize that you are only jesting in worship. He who brings wetness to his cheek with his tears, should know that our necks are being wet by our blood. He who tires his horses

[1] Al-Bukhāri no. 2886.

[2] Aṭ-Ṭabari 7:503.

without purpose, know that our horses are getting tired in battle. Scent of perfume is yours, while our scent is the glimmer of spears and the stench of dust [in battle]. We were narrated about in the speech of our Prophet, an authentic statement that never lies. That the dust that erupts by Allāh's horses and which fills the nostrils of a man shall never be combined with the smoke of a raging Fire. This, the Book of Allāh speaks among us that the martyr is not dead, and the truth in Allāh's Book cannot be denied.' I met Al-Fuḍayl Ibn 'Iyāḍ in the Sacred *Masjid* and gave him the letter. When he read it, his eyes became tearful and he said, 'Abu 'Abdur-Raḥmān ('Abdullāh bin Al-Mubārak) has said the truth and offered sincere advice to me.' He then asked me, 'Do you write the *Ḥadīth*?' I said, 'Yes.' He said, 'Write this *Ḥadīth* as reward for delivering the letter of Abu 'Abdur-Raḥmān to me. He then dictated, 'Manṣūr bin Al-Mu'tamir narrated to us that Abu Sāliḥ narrated from Abu Hurayrah that a man asked, 'O Messenger of Allāh! Teach me a good deed that will earn me the reward of the *Mujāhidīn* in Allāh's cause.' The Prophet ﷺ said,

«هَلْ تَسْتَطِيعُ أَنْ تُصَلِّيَ فَلَا تَفْتُرَ، وَتَصُومَ فَلَا تُفْطِرَ؟»

«*Are you able to pray continuously and fast without breaking the fast?*»

The man said, 'O Messenger of Allāh! I cannot bear it.' The Prophet ﷺ said,

«فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ طُوِّقْتَ ذٰلِكَ مَا بَلَغْتَ الْمُجَاهِدِينَ فِي سَبِيلِ اللهِ، أَوَ مَا عَلِمْتَ أَنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتَنُّ فِي طِوَلِهِ، فَيُكْتَبُ لَهُ بِذٰلِكَ الْحَسَنَاتُ»

«*By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the Mujāhidīn in Allāh's cause. Did you not know that the horse of the Mujāhid earns rewards for him as long as it lives.*»[1]

Allāh said next,

﴿وَاتَّقُوا اللَّهَ﴾

﴾*and have Taqwā of Allāh*﴿, concerning all your affairs and

[1] Aḥmad 5:236.

situations. For instance, the Prophet ﷺ said to Mu'ādh when he sent him to Yemen,

«اتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

«Have Taqwā of Allāh wherever you may be, follow the evil deed with a good deed and it will erase it, and deal with people in a good manner.»[1]

Allāh said next,

﴾لَعَلَّكُمْ تُفْلِحُونَ﴿

﴾so that you may be successful.﴿, in this life and the Hereafter. Ibn Jarīr recorded that Muḥammad bin Ka'b Al-Quraẓi said that, Allāh's statement,

﴾وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴿

﴾and have Taqwā of Allāh, so that you may be successful.﴿

means, "Fear Me concerning what is between you and Me, so that you may acquire success when you meet Me tomorrow."[2]

The *Tafsīr* of *Sūrah Āl 'Imrān* ends here, all praise is due to Allāh, and we ask Him that we die while on the path of the Qur'ān and *Sunnah*, *Āmīn*.

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[1] *Tuḥfat Al-Aḥwadhi* 6:123.

[2] Aṭ-Ṭabari 7:510.

The *Tafsīr* of *Sūrat An-Nisā'* (Chapter 4)

Virtues of *Sūrat An-Nisā'*, A Madinan *Sūrah*

Al-'Awfi reported that Ibn 'Abbās said that *Sūrat An-Nisā'* was revealed in Al-Madīnah. Ibn Marduwyah recorded similar statements from 'Abdullāh bin Az-Zubayr and Zayd bin Thābit. In his *Mustadrak*, Al-Ḥākim recorded that 'Abdullāh bin Mas'ūd said, "There are five *Āyāt* in *Sūrat An-Nisā'* that I would prefer to the life of this world and all that is in it,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

﴾*Surely, Allāh wrongs not even the weight of an atom,*﴿ [4:40],

﴿إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ﴾

﴾*If you avoid the great sins which you are forbidden to do*﴿ [4:31],

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ﴾

﴾*Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills*﴿ [4:48],

﴿وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ﴾

﴾*If they (hypocrites), when they had been unjust to themselves, had come to you*﴿ [4:64], and,

﴿وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

﴾*And whoever does evil or wrongs himself, but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful*﴿ [4:110]." [1]

Al-Ḥākim recorded that Ibn 'Abbās said, "Ask me about *Sūrat An-Nisā'*, for I learned the Qur'ān when I was still young." Al-Ḥākim said, "This *Ḥadīth* is *Ṣaḥīḥ* according to the criteria of the Two *Ṣaḥīḥs*, and they did not collect it."[2]

[1] Al-Ḥākim 2:305.

[2] Al-Hākim 2:301.

سورة النساء ٧٧ الجزء الرابع

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا
زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ
بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ١ وَءَاتُواْ ٱلۡيَتَٰمَىٰٓ أَمۡوَٰلَهُمۡۖ
وَلَا تَتَبَدَّلُواْ ٱلۡخَبِيثَ بِٱلطَّيِّبِۖ وَلَا تَأۡكُلُوٓاْ أَمۡوَٰلَهُمۡ إِلَىٰٓ أَمۡوَٰلِكُمۡۚ إِنَّهُۥ
كَانَ حُوبٗا كَبِيرٗا ٢ وَإِنۡ خِفۡتُمۡ أَلَّا تُقۡسِطُواْ فِي ٱلۡيَتَٰمَىٰ فَٱنكِحُواْ
مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۖ فَإِنۡ خِفۡتُمۡ أَلَّا تَعۡدِلُواْ
فَوَٰحِدَةً أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُكُمۡۚ ذَٰلِكَ أَدۡنَىٰٓ أَلَّا تَعُولُواْ ٣ وَءَاتُواْ
ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحۡلَةٗۚ فَإِن طِبۡنَ لَكُمۡ عَن شَيۡءٖ مِّنۡهُ نَفۡسٗا فَكُلُوهُ
هَنِيٓـٔٗا مَّرِيٓـٔٗا ٤ وَلَا تُؤۡتُواْ ٱلسُّفَهَآءَ أَمۡوَٰلَكُمُ ٱلَّتِي جَعَلَ ٱللَّهُ لَكُمۡ
قِيَٰمٗا وَٱرۡزُقُوهُمۡ فِيهَا وَٱكۡسُوهُمۡ وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا ٥ وَٱبۡتَلُواْ
ٱلۡيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنۡ ءَانَسۡتُم مِّنۡهُمۡ رُشۡدٗا فَٱدۡفَعُوٓاْ
إِلَيۡهِمۡ أَمۡوَٰلَهُمۡۖ وَلَا تَأۡكُلُوهَآ إِسۡرَافٗا وَبِدَارًا أَن يَكۡبَرُواْۚ وَمَن كَانَ
غَنِيّٗا فَلۡيَسۡتَعۡفِفۡۖ وَمَن كَانَ فَقِيرٗا فَلۡيَأۡكُلۡ بِٱلۡمَعۡرُوفِۚ فَإِذَا
دَفَعۡتُمۡ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡ فَأَشۡهِدُواْ عَلَيۡهِمۡۚ وَكَفَىٰ بِٱللَّهِ حَسِيبٗا ٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ١﴾

﴾*1. O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women, and have Taqwā of Allāh through Whom you demand your mutual (rights), and revere the wombs. Surely, Allāh is always watching over you.*﴿

The Command to have *Taqwā*, a Reminder about Creation, and Being Kind to Relatives

Allāh commands His creatures to have *Taqwā* of Him by worshipping Him Alone without partners. He also reminds to them of His ability, in that He created them all from a single person, Ādam, peace be unto him.

﴿وَخَلَقَ مِنۡهَا زَوۡجَهَا﴾

﴾*And from him He created his wife*﴿ Ḥawwā' (Eve), who was created from Ādam's left rib, from his back while he was sleeping. When Ādam woke up and saw Ḥawwā', he liked her

and had affection for her, and she felt the same toward him. An authentic *Hadīth* states,

«إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ»

«*Woman was created from a rib. Verily, the most curved portion of the rib is its upper part, so, if you should try to straighten it, you will break it, but if you leave it as it is, it will remain crooked.*»[1] Allāh's statement,

﴿وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾

﴿*And from them both He created many men and women;*﴾

means, Allāh created from Ādam and Ḥawwā' many men and women and distributed them throughout the world in various shapes, characteristics, colors and languages. In the end, their gathering and return will be to Allāh. Allāh then said,

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾

﴿*And have Taqwā of Allāh through Whom you demand your mutual (rights) and revere the wombs*﴾,

protect yourself from Allāh by your acts of obedience to Him. Allāh's statement,

﴿الَّذِي تَسَاءَلُونَ بِهِ﴾

﴿*through Whom you demand your mutual (rights)*﴾,

is in reference to when some people say, "I ask you by Allāh, and then by the relation of the *Rahim* (the womb, i.e. my relationship to you)", according to Ibrāhīm, Mujāhid and Al-Ḥasan.[2] Aḍ-Ḍaḥḥāk said; "Fear Allāh Whom you invoke when you conduct transactions and contracts." [3] "And revere the womb by not cutting the relations of the womb, but keep and honor them, as Ibn 'Abbās, 'Ikrimah, Mujāhid, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabī', and others have stated.[4]

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[1] *Fatḥ Al-Bārī* 6:418.

[2] Aṭ-Ṭabari 7:519.

[3] Aṭ-Ṭabari 7:518.

[4] Aṭ-Ṭabari 7:521,522.

Allāh's statement,

﴿إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

﴾Surely, Allāh is always watching over you.﴿

means, He watches all your deeds and sees your every circumstance. In another *Āyah*, Allāh said;

﴿وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ﴾

﴾And Allāh is Witness over all things.﴿ [58:6]. An authentic *Ḥadīth* states,

«اعْبُدِ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ»

«Worship Allāh as if you see Him, for even though you cannot see Him, He sees you.»[1]

This part of the *Āyah* encourages having a sense of certainty that Allāh is always watching, in a complete and perfect manner.

Allāh mentioned that He has created mankind from a single father and a single mother, so that they feel compassion for each other and are kind to the weaker among them.

In his *Ṣaḥīḥ*, Muslim recorded that Jarīr bin 'Abdullāh Al-Bajali said that a delegation from Muḍar came to the Messenger of Allāh ﷺ, and he saw their state, wearing striped woolen clothes due to poverty. After the *Ẓuhr* prayer, the Messenger of Allāh ﷺ stood up and gave a speech in which he recited,

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ﴾

﴾O mankind! Have Taqwā of your Lord, Who created you from a single person,﴿

until the end of the *Āyah*. He ﷺ also recited,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾

﴾O you who believe! Have Taqwā of Allāh. And let every person look to what he has sent forth for the tomorrow﴿ [59:18].

He also encouraged them to give charity, saying,

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[1] *Fatḥ Al-Bāri* 1:140.

«تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ»

«*A man gave Ṣadaqah from his Dīnār, from his Dirham, from his Sā' of wheat, from his Sā' of dates*» until the end of the *Ḥadīth*.[1]

This narration was also collected by Aḥmad and the *Sunan* compilers from Ibn Mas'ūd.[2]

﴿وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ۝ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ۚ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟ ۝ وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ۝﴾

﴾*2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.*﴿

﴾*3. And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the servants) that your right hands possess. That is nearer to prevent you from Ta'ūlū.*﴿

﴾*4. And give to the women (whom you marry) their Ṣaduqāt (or dowry) Niḥlah (with a good heart), but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.*﴿

Protecting the Property of the Orphans

Allāh commands that the property of the orphans be surrendered to them in full when they reach the age of adolescence, and He forbids using or confiscating any part of it. So He said;

﴿وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ﴾

[1] Muslim 2:705.

[2] Aḥmad 4:358, An-Nasā'ī 5:75 Ibn Mājah 1:74.

﴿*and do not exchange (your) bad things for (their) good ones;*﴾

Sa'īd bin Al-Musayyib and Az-Zuhri commented, "Do not substitute a weak animal of yours for a fat animal (of the orphans)."[1] Ibrāhīm An-Nakha'ī and Aḍ-Ḍaḥḥāk commented, "Do not give something of bad quality for something of good quality." [2] As-Suddi said, "One of them (caretakers of orphans) would take a fat sheep from the orphan's property and put in its place, a weak sheep of his, saying, 'A sheep for a sheep.' He would also take a good *Dirham* and exchange it for a fake *Dirham*, saying, 'A *Dirham* for a *Dirham*.'" [3] Allāh's statement,

﴿وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ﴾

﴿*and devour not their substance to your substance.*﴾

means, do not mix them together so that you eat up both, as Mujāhid, Sa'īd bin Jubayr, Muqātil bin Ḥayyān, As-Suddi and Sufyān bin Ḥassīn stated.[4] Allāh said,

﴿إِنَّهُۥ كَانَ حُوبًا كَبِيرًا﴾

﴿*Surely, this is a great sin.*﴾, a major and substantial sin, according to Ibn 'Abbās.[5] This was also reported from Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Ibn Sīrīn, Qatādah, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk, Abu Mālik, Zayd bin Aslam and Abu Sinān.[6] The meaning above is: adding their property to your property is a grave sin and a major mistake, so avoid it.

The Prohibition of Marrying Female Orphans Without Giving a Dowry

Allāh said,

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ﴾

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[1] Aṭ-Ṭabari 7:525.

[2] Aṭ-Ṭabari 7:525.

[3] Aṭ-Ṭabari 7:526.

[4] Aṭ-Ṭabari 7:528.

[5] Aṭ-Ṭabari 7:530.

[6] Aṭ-Ṭabari 7:530.

﴾And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two﴿

Allāh commands, when one of you is the caretaker of a female orphan and he fears that he might not give her a dowry that is suitable for women of her status, he should marry other women, who are plenty as Allāh has not restricted him.

Al-Bukhāri recorded that 'Ā'ishah said, "A man was taking care of a female orphan and he married her, although he did not desire to marry her. That girl's money was mixed with his, and he was keeping her portion from her. Afterwards, this *Āyah* was revealed about his case;

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا﴾

﴾If you fear that you shall not be able to deal justly﴿"[1]

Al-Bukhāri recorded that 'Urwah bin Az-Zubayr said that he asked 'Ā'ishah about the meaning of the statement of Allāh,

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى﴾

﴾If you fear that you shall not be able to deal justly with the orphan girls.﴿

She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry woman besides them." 'Ā'ishah further said, "After that verse, the people again asked the Messenger of Allāh ﷺ (about marriage with orphan girls), so Allāh revealed the *Āyah*,

﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾

﴾They ask your instruction concerning the women..﴿ [4:127]."

She said, "Allāh's statement in this *Āyah*,

﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾

[1] *Fatḥ Al-Bāri* 8:87.

﴾yet whom you desire to marry﴿ [4:127]

refers to the guardian who does not desire to marry an orphan girl under his supervision because she is neither wealthy nor beautiful. The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)." [1]

The Permission to Marry Four Women

Allāh's statement,

﴿مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾

﴾*two or three, or four*﴿, means, marry as many women as you like, other than the orphan girls, two, three or four. We should mention that Allāh's statement in another *Āyah*,

﴿جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ﴾

﴾*Who made the angels messengers with wings, - two or three or four*﴿ [35:1],

does not mean that other angels do not have more than four wings, as there are proofs that some angels do have more wings. Yet, men are prohibited from marrying more than four wives, as the *Āyah* decrees, since the *Āyah* specifies what men are allowed of wives, as Ibn 'Abbās and the majority of scholars stated. If it were allowed for them to have more than four wives, the *Āyah* would have mentioned it.

Imām Aḥmad recorded that Sālim said that his father said that Ghīlān bin Salamah Ath-Thaqafi had ten wives when he became Muslim, and the Prophet ﷺ said to him, "Choose any four of them (and divorce the rest)." During the reign of 'Umar, Ghīlān divorced his remaining wives and divided his money between his children. When 'Umar heard news of this, he said to Ghīlān, "I think that the devil has conveyed to your heart the news of your imminent death, from what the devil hears during his eavesdropping. It may as well be that you will not remain alive but for a little longer. By Allāh! You will take back your wives and your money, or I will take possession of this all and will order that your grave be stoned as is the case with the

[1] *Fatḥ Al-Bāri* 8:87.

grave of Abu Righal (from Thamūd, who was saved from their fate because he was in the Sacred Area. But, when he left it, he was tormented like they were)." Ash-Shāfi'ī, At-Tirmidhi, Ibn Mājah, Ad-Dāraquṭni and Al-Bayhaqi collected this *Ḥadīth* up to the Prophet's statement, "Choose any four of them." Only Aḥmad collected the full version of this *Ḥadīth*.[1]

Therefore, had it been allowed for men to marry more than four women at the same time, the Prophet ﷺ would have allowed Ghīlān to keep more than four of his wives since they all embraced Islām with him. When the Prophet ﷺ commanded him to keep just four of them and divorce the rest, this indicated that men are not allowed to keep more than four wives at a time under any circumstances. If this is the case concerning those who already had more than four wives upon embracing Islām, then this ruling applies even more so to marrying more than four.

Marrying Only One Wife When One Fears He Might not Do Justice to His Wives

Allāh's statement,

﴿فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾

﴾But if you fear that you will not be able to deal justly (with them), then only one or what your right hands possess.﴿

The *Āyah* commands, if you fear that you will not be able to do justice between your wives by marrying more than one, then marry only one wife, or satisfy yourself with only female captives, for it is not obligatory to treat them equally, rather it is recommended. So if one does so, that is good, and if not, there is no harm on him. In another *Āyah*, Allāh said,

﴿وَلَن تَسْتَطِيعُوا أَن تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ﴾

﴾You will never be able to do perfect justice between wives even if it is your ardent desire﴿ [4:129]. Allāh said,

﴿ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا﴾

[1] Aḥmad 2:14, *Al-Umm* 5:49, At-Tirmidhi no.1128, Ibn Mājah no.1953, Ad-Dāraquṭni 3:271 Al-Bayhaqi 7:182.

﴾That is nearer to prevent you from Ta'ūlū﴿,

meaning, from doing injustice. Ibn Abi Ḥātim, Ibn Marduwyah and Abu Ḥātim Ibn Ḥibbān, in his *Ṣaḥīḥ*, recorded that 'Ā'ishah said that, the Prophet ﷺ said that the *Āyah*,

﴾ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا۟﴿

﴾That is nearer to prevent you from Ta'ūlū﴿,

means, from doing injustice.[1] However, Ibn Abi Ḥātim said that his father said that this *Ḥadīth* to the Prophet ﷺ is a mistake, for it should be attributed to 'Ā'ishah not the Prophet ﷺ.

Ibn Abi Ḥātim reported from Ibn 'Abbās, 'Ā'ishah, Mujāhid, 'Ikrimah, Al-Ḥasan, Abu Mālik, Abu Razīn, An-Nakha'ī, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni, Qatādah, As-Suddi and Muqātil bin Ḥayyān that *Ta'ūlū* means to deviate [from justice].[2]

Giving the Dowry is Obligatory

'Ali bin Abi Ṭalḥah reported Ibn 'Abbās saying, *Niḥlah*, in Allāh's statement,

﴾وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَـٰتِهِنَّ نِحْلَةً﴿

﴾And give to the women (whom you marry) their Saduqāt Niḥlah﴿ refers to the dowry.[3]

Muḥammad bin Isḥāq narrated from Az-Zuhri that 'Urwah said that 'Ā'ishah said that '*Niḥlah*' means 'obligatory'. Muqātil, Qatādah and Ibn Jurayj said, '*Niḥlah*' means 'obligatory' Ibn Jurayj added: 'specified.'[4] Ibn Zayd said, "In Arabic, *Niḥlah*, refers to what is necessary. So Allāh is commanding: Do not marry unless you give your wife something that is her right. No person after the Prophet ﷺ is allowed to marry a woman except with the required dowry, nor by giving false promises about the dowry [intended]."[5] Therefore, the man is required

[1] Ibn Ḥibbān 6:134.

[2] Aṭ-Ṭabari 7:549-551.

[3] Aṭ-Ṭabari 7:553.

[4] Aṭ-Ṭabari 7:553.

[5] Aṭ-Ṭabari 7:553.

to pay a dowry to his wife with a good heart, just as he gives a gift with a good heart. If the wife gives him part or all of that dowry with a good heart, her husband is allowed to take it, as it is lawful for him in this case. This is why Allāh said afterwards,

﴿فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا﴾

﴾But if they, of their own pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.﴿

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا
مَّعْرُوفًا ٥ وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا
تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ٦﴾

﴾5. And give not unto the unwise your wealth which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.﴿

﴾6. And test orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up. And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take a witness in their presence; and Allāh is All-Sufficient in taking account.﴿

Holding the Property of the Unwise in Escrow

Allāh prohibited giving the unwise the freedom to do as they wish with wealth, which Allāh has made as a means of support for people. This ruling sometimes applies because of being young, as young people are incapable of making wise decisions. It also applies in cases of insanity, erratic behavior and having a weak intellect or religious practice. It applies in cases of bankruptcy, when the debtors ask that the property of a bankrupt person is put in escrow, when his debts cannot be paid off with his money. Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said that Allāh's statement,

﴿وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ﴾

﴾*And give not unto the unwise your property*﴿

refers to children and women.[1] Similar was also said by Ibn Mas'ūd, Al-Ḥakam bin 'Uyaynah, Al-Ḥasan and Aḍ-Ḍaḥḥāk: "Women and boys."[2] Sa'īd bin Jubayr said that 'the unwise' refers to the orphans.[3] Mujāhid, 'Ikrimah and Qatādah said; "They are women."[4]

Spending on the Unwise with Fairness

Allāh said,

﴿وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا﴾

﴾*but feed and clothe them therewith, and speak to them words of kindness and justice.*﴿

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented, "Do not give your wealth, what Allāh has made you responsible for and made a means of sustenance to you, to your wife or children. Rather, hold on to your money, take care of it, and be the one who spends on them for clothes, food and provision." [5] Mujāhid said that the *Āyah*,

﴿وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا﴾

﴾*and speak to them words of kindness and justice.*﴿

refers to kindness and keeping good relations. This honorable *Āyah* commands kind treatment, in deed, with family and those under one's care. One should spend on them for clothes and provisions, and be good to them, such as saying good words to them.

Giving Back the Property of the Orphans When They Reach Adulthood

Allāh said,

﴿وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ﴾

[1] Aṭ-Ṭabari 7:562.

[2] Aṭ-Ṭabari 7:562.

[3] Aṭ-Ṭabari 7:563.

[4] Aṭ-Ṭabari 7:564

[5] Aṭ-Ṭabari 7:570.

﴾And test orphans﴿ meaning, test their intelligence, as Ibn 'Abbās, Mujāhid, Al-Ḥasan, As-Suddi and Muqātil bin Ḥayyān stated.[1]

﴿حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ﴾

﴾until they reach the age of marriage﴿,

the age of puberty, according to Mujāhid.[2] The age of puberty according to the majority of scholars comes when the child has a wet dream.

In his *Sunan*, Abu Dāwud recorded that 'Ali said, "I memorized these words from the Messenger of Allāh ﷺ,

«لَا يُتْمَ بَعْدَ احْتِلَامٍ، وَلَا صُمَاتَ يَوْمٍ إِلَى اللَّيْلِ»

«*There is no orphan after the age of puberty nor vowing to be silent throughout the day to the night.*»[3]

In another *Ḥadīth*, 'Ā'ishah and other Companions said that the Prophet ﷺ said,

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ، عَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمَجْنُونِ حَتَّى يُفِيقَ»

«*The pen does not record the deeds of three persons: the child until the age of puberty, the sleeping person until waking up, and the senile until sane.*»[4]

Or, the age of fifteen is considered the age of adolescence. In the Two *Ṣaḥīḥs*, it is recorded that Ibn 'Umar said, "I was presented in front of the Prophet ﷺ on the eve of the battle of Uḥud, while I was fourteen years of age, and he did not allow me to take part in that battle. But I was presented in front of him on the eve of the battle of Al-Khandaq (The Trench) when I was fifteen years old, and he allowed me (to join that battle)." 'Umar bin 'Abdul-'Azīz commented when this *Ḥadīth* reached him, "This is the difference between a child and an adult."[5]

There is a difference of opinion over whether pubic hair is

[1] Aṭ-Ṭabari 7:574.

[2] Aṭ-Ṭabari 7:575.

[3] Abu Dāwud 3:293.

[4] Abu Dāwud 4:558-560.

[5] Al-Bukhāri no. 2664, Muslim no.1868.

considered a sign of adulthood, and the correct opinion is that it is. The *Sunnah* supports this view, according to a *Ḥadīth* collected by Imām Aḥmad[1] from 'Aṭiyah Al-Quraẓi who said, We were presented to the Prophet ﷺ on the day of Qurīẓah, whoever had pubic hair was killed, whoever did not was left free to go, I was one of those who did not, so I was left free." The Four *Sunan* compilers also recorded similar to it.[2] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."

Allāh's statement,

﴿فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوٓا إِلَيْهِمْ أَمْوَٰلَهُمْ﴾

﴾if then you find sound judgment in them, release their property to them,﴿

Sa'īd bin Jubayr said that this portion of the *Āyah* means, when you find them to be good in the religion and wise with their money. Similar was reported from Ibn 'Abbās, Al-Ḥasan Al-Baṣri and others among the Imāms.[3] The scholars of *Fiqh* stated that when the child becomes good in the religion and wise concerning with money, then the money that his caretaker was keeping for him should be surrendered to him.

Poor Caretakers are Allowed to Wisely Spend from the Money of the Orphan Under Their Care, to Compensate for Their Work

Allāh said,

﴿وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟﴾

﴾But consume it not wastefully and hastily, fearing that they should grow up.﴿

Allāh commands that the money of the orphan should not be spent unnecessarily,

﴿إِسْرَافًا وَبِدَارًا﴾

﴾Wastefully and hastily﴿ for fear they might grow up. Allāh also commands,

[1] Aḥmad 4:310.

[2] Abu Dāwud 4:561, *Tuḥfat Al-Aḥwadhi* 5:207, An-Nasā'ī in *Al-Kubrā* 5:185, Ibn Mājah 2:849.

[3] Aṭ-Ṭabari 7:576.

﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ﴾

﴾And whoever among guardians is rich, he should take no wages,﴿

Hence, the guardian who is rich and does not need the orphan's money, should not take any of it as wages.

﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

﴾but if he is poor, let him have for himself what is just and reasonable.﴿

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "This *Āyah,*

﴿وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

﴾And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable.﴿

was revealed about the guardian of the orphan and pertains to whatever work he does for the orphan's estate."[1] Al-Bukhāri also collected this *Ḥadīth.*[2]

Imām Aḥmad recorded that 'Amr bin Shu'ayb said that his father said that his father told him that a man asked the Messenger of Allāh ﷺ, "I do not have money, but I have an orphan under my care." The Messenger said,

«كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَذِّرٍ وَلَا مُتَأَثِّلٍ مَالًا، وَمِنْ غَيْرِ أَنْ تَقِيَ مَالَكَ - أَوْ قَالَ - تَفْدِيَ مَالَكَ بِمَالِهِ»

«Eat from your orphan's wealth without extravagance or wastefulness, or mixing it, and without saving your money by spending his.»" [3]

Allāh said,

﴿فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ﴾

﴾And when you release their property to them.﴿

after they become adults, and you see that they are wise, then,

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[1] Aṭ-Ṭabari 7:593.

[2] *Fatḥ Al-Bāri* 8:89.

[3] Aḥmad 3:186.

سورة النساء ٧٨ الجزء الرابع

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ
مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا
مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا
﴿٨﴾ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾
إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي
بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾ يُوصِيكُمُ اللَّهُ
فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً
فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن
كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ
فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِن بَعْدِ وَصِيَّةٍ يُوصِي
بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ
نَفْعًا فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

﴿فَأَشْهِدُوا عَلَيْهِمْ﴾

﴾*take a witness in their presence;*﴿ Allāh commands the guardians of orphans to surrender the property of the orphans who become consenting adults, in the presence of witnesses, so that none of them denies the fact that he received his money. Allāh said next,

﴿وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾

﴾*and Allāh is All-Sufficient in taking account.*﴿

meaning, Allāh is sufficient as Witness, Reckoner and Watcher over their work for orphans, and when they surrender their money to them, whether their property was complete and whole, or deficient and less. Indeed, Allāh knows all of that. In his *Ṣaḥīḥ*, Muslim recorded that the Messenger of Allāh ﷺ said,

«يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأَمَّرَنَّ عَلَى اثْنَيْنِ، وَلَا تَلِيَنَّ مَالَ يَتِيمٍ»

«*O Abu Dharr! Verily, you are weak, and I love for you what I love for myself. Do not become a leader of two nor assume guardianship of an orphan's property.*»[1]

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ

[1] Muslim 3:1458.

مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم
مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا
عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا
يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

﴾7. There is a share for men and a share for women from what is left by parents and those nearest in relation, whether the property be small or large – a legal share.﴿

﴾8. And when the relatives, and the orphans, and the poor are present at the time of division, give them from the property, and speak to them words of kindness and justice.﴿

﴾9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them have Taqwā of Allāh and speak truthfully.﴿

﴾10. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!﴿

The Necessity of Surrendering the Inheritance According to the Portions that Allāh Ordained

Sa'īd bin Jubayr and Qatādah said, "The idolators used to give adult men a share of inheritance and deprive women and children of it. Allāh revealed;

﴾لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴿

﴾There is a share for men from what is left by parents and those nearest in relation﴿."

Therefore, everyone is equal in Allāh's decision to inherit, even though their shares vary according to the degree of their relationship to the deceased, whether being a relative, spouse, etc. Ibn Marduwyah reported that Jābir said, "Umm Kujjah came to the Messenger of Allāh ﷺ and said to him, 'O Messenger of Allāh! I have two daughters whose father died, and they do not own anything.' So Allāh revealed;

﴾لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴿

﴾There is a share for men from what is left by parents and those nearest in relation.﴿"

We will mention this *Hadīth* when explaining the two *Āyāt* about inheritance. Allāh knows best.[1] Allāh said,

﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ﴾

﴾are present at the time of division,﴿ those who do not have a share in the inheritance,

﴿وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ﴾

﴾and the orphans and the poor﴿, are also present upon dividing the inheritance, give them a share of the inheritance.[2] Al-Bukhāri recorded that Ibn 'Abbās said that the *Āyah*,

﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُوْلُوا ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ﴾

> ﴾*And when the relatives and the orphans and the poor are present at the time of division*﴿, was not abrogated.[3]

Ibn Jarīr recorded that Ibn 'Abbās said that this *Āyah* still applies and should be implemented.[4] Ath-Thawri said that Ibn Abi Najīḥ narrated from Mujāhid that implementing this *Āyah*, "Is required from those who have anything to inherit, paid from whatever portions their hearts are satisfied with giving away."[5] Similar explanation was reported from Ibn Mas'ūd, Abu Mūsā, 'Abdur-Raḥmān bin Abi Bakr, Abu Al-'Āliyah, Ash-Sha'bi and Al-Ḥasan.[6] Ibn Sīrīn, Sa'īd bin Jubayr, Makḥul, Ibrāhīm An-Nakha'ī, 'Aṭā' bin Abi Rabāḥ, Az-Zuhri and Yaḥyā bin Ya'mar said this payment is obligatory. Others say that this refers to the bequeathal at the time of death. And others say that it was abrogated.

Al-'Awfi reported that Ibn 'Abbās said that this *Āyah*,

﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ﴾

[1] Abu Dāwud 3:314.

[2] *Fatḥ Al-Bāri* 8:90.

[3] Aṭ-Ṭabari 8:8.

[4] Aṭ-Ṭabari 8:8.

[5] Aṭ-Ṭabari 8:8.

[6] Narrations about the cause of this *Āyah*'s revelation are not authentic.

﴾And when are present at the time of division﴿,

refers to divisions of inheritance. So, when poor relatives, who are ineligible for inheritance, orphans, and the poor attend the division of the inheritance, which is sometimes substantial, their hearts will feel eager to have a share, seeing each eligible person assuming his share; while they are desperate, yet are not given anything. Allāh the Most Kind, Most Compassionate, commands that they should have a share in the inheritance as an act of kindness, charity, compassion and mercy for them.

Observing Fairness in the Will

Allāh said,

﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ﴾

﴾And let those have the same fear in their minds as they would have for their own, if they had left behind...﴿

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that this part of the *Āyah*, "Refers to a man who is near death and he dictates a will and testament that harms some of the rightful inheritors. Allāh commands whoever hears such will to fear Allāh, and direct the dying man to do what is right and to be fair, being as eager to protect the inheritors of the dying man as he would be with his own."[1] Similar was reported from Mujāhid and several others.[2]

The Two *Ṣaḥīḥs* record that when the Messenger of Allāh ﷺ visited Sa'd bin Abi Waqqāṣ during an illness he suffered from, Sa'd said to the Messenger, "O Messenger of Allāh! I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said, "No." Sa'd asked, "Half?" He said, "No." Sa'd said, "One-third?" The Prophet ﷺ said;

«الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ»

«One-third, and even one-third is too much.»

The Messenger of Allāh ﷺ then said,

«إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ»

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[1] Aṭ-Ṭabari 8:19.

[2] Aṭ-Ṭabari 8:21.

«*You'd better leave your inheritors wealthy rather than leaving them poor, begging from others.*»[1]

A Stern Warning Against Those Who Use Up the Orphan's Wealth

It was also said that the *Āyah*

﴿وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟﴾

﴾*consume it not wastefully and hastily, fearing that they should grow up,*﴿

means, let them have *Taqwā* of Allāh when taking care of the orphan's wealth, as Ibn Jarīr recorded from Al-'Awfi who reported this explanation from Ibn 'Abbās.[2]

This is a sound opinion that is supported by the warning that follows against consuming the orphan's wealth unjustly. In this case, the meaning becomes: Just as you would want your offspring to be treated fairly after you, then treat other people's offspring fairly when you are given the responsibility of caring for them.

Allāh proclaims that those who unjustly consume the wealth of orphans, will be eating fire into their stomach, this is why Allāh said,

﴿إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾﴾

﴾*Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!*﴿

meaning, when you consume the orphan's wealth without a right, then you are only consuming fire, which will kindle in your stomach on the Day of Resurrection.

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

«*Avoid the seven great destructive sins.*»

[1] *Fatḥ Al-Bāri* 5:427, Muslim 4:1253.

[2] Aṭ-Ṭabari 8:23.

The people asked, "O Allāh's Messenger! What are they?" He said,

«الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

«To join others in worship along with Allāh, magic, to kill the life which Allāh has forbidden except for a just cause, to consume interest, to consume an orphan's property, to turn your back to the enemy and flee from the battlefield at the time of fighting, and to accuse chaste women who never even think of anything harmful to their chastity being good believers.»[1]

﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَـٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ ۚ فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ ٱلسُّدُسُ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ ۗ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾﴾

﴾11. Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two - females; if only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise.﴿

Learning the Various Shares of the Inheritance is Encouraged

This, the following, and the last honorable *Āyah* in this *Sūrah* contain the knowledge of *Al-Farā'iḍ*, inheritance. The knowledge of *Al-Farā'iḍ* is derived from these three *Āyāt* and

[1] *Fatḥ Al-Bāri* 5:462, Muslim 1:92.

from the *Ḥadīths* on this subject which explain them. Learning this knowledge is encouraged, especially the specific things mentioned in the *Āyāt*. Ibn 'Uyaynah said; "Knowledge of *Al-Farā'id* was called half of knowledge, because it effects all people."

The Reason Behind Revealing *Āyah* 4:11

Explaining this *Āyah*, Al-Bukhāri recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger came visiting me on foot with Abu Bakr at Banu Salamah's (dwellings), and the Prophet ﷺ found me unconscious. He asked for some water, performed ablution with it, then poured it on me, and I regained consciousness. I said, 'What do you command me to do with my money, O Allāh's Messenger?' this *Āyah* was later revealed,

﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ﴾

﴾Allāh commands you for your children's (inheritance); to the male, a portion equal to that of two females﴿." [1]

This is how it was recorded by Muslim[2] and An-Nasā'ī.[3] The remainder of the Six compilers also collected this *Ḥadīth*.[4]

Another *Ḥadīth* from Jābir concerning the reason behind revealing *Āyah* 4:11

Aḥmad recorded from Jābir that he said, "The wife of Sa'd bin Ar-Rabī' came to Allāh's Messenger ﷺ and said to him, 'O Allāh's Messenger! These are the two daughters of Sa'd bin Ar-Rabī', who was killed as a martyr at Uḥud. Their uncle took their money and did not leave anything for them. They will not be married unless they have money.' The Messenger ﷺ said, 'Allāh will decide on this matter.' The *Āyah* about the inheritance was later revealed and the Messenger of Allāh ﷺ sent word to their uncle commanding him,

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[1] *Fatḥ Al-Bāri* 8:91.

[2] Muslim 3:1235.

[3] An-Nasā'ī in *Al-Kubrā* 6:320.

[4] *Fatḥ Al-Bāri* 1:118, Muslim 3:1234, Abu Dawud 3:308, *Tuḥfat Al-Aḥwadhi* 8:368, An-Nasā'ī 1:77, Ibn Mājah 2:911.

«أعْطِ ابْنَتَيْ سَعْدٍ الثُّلُثَيْنِ، وَأُمَّهُمَا الثُّمُنَ، وَمَا بَقِيَ فَهُوَ لَكَ»

«Give two-thirds (of Sa'd's money) to Sa'd's two daughters and one eighth for their mother, and whatever is left is yours.»"[1]

Abu Dāwud,[2] At-Tirmidhi,[3] and Ibn Mājah[4] collected this *Hadīth*. It is apparent, however, that the first *Hadīth* from Jābir was about the case of the last *Āyah* in the *Sūrah* [4:176, rather than 4:11], for at the time this incident occurred, Jābir had sisters and did not have daughters, parents or offspring to inherit from him. Yet, we mentioned the *Hadīth* here just as Al-Bukhāri did.

Males Get Two Times the Share of Females for Inheritance

Allāh said,

﴿يُوصِيكُمُ اللَّهُ فِيٓ أَوْلَٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ﴾

﴾Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two females;﴿

Allāh commands: observe justice with your children. The people of *Jāhiliyyah* used to give the males, but not the females, a share in the inheritance. Therefore, Allāh commands that both males and females take a share in the inheritance, although the portion of the males is twice as much as that of the females. There is a distinction because men need money to spend on their dependants, commercial transactions, work and fulfillling their obligations. Consequently, men get twice the portion of the inheritance that females get. Allāh's statement,

﴿يُوصِيكُمُ اللَّهُ فِيٓ أَوْلَٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ﴾

﴾Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two females;﴿

testifies to the fact that Allāh is more merciful with children

[1] Ahmad 3:352.

[2] Abu Dāwud 3:314.

[3] *Tuhfat Al-Ahwadhi* 6:267.

[4] Ibn Mājah 2:908.

than their own parents are with them, since He commands the parents to be just and fair with their own children.

An authentic *Ḥadīth* stated that a captured woman was looking for her child and when she found him, she held him, gave him her breast and nursed him. The Messenger of Allāh ﷺ said to his Companions,

«أَتُرَوْنَ هٰذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلَى ذٰلِكَ؟»

«Do you think that this woman would willingly throw her child in the fire?»

They said, "No, O Messenger of Allāh." He said,

«فَوَاللهِ للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا»

«By Allāh! Allāh is more merciful with His servants than this woman is with her own child.»[1]

Al-Bukhāri recorded that Ibn 'Abbās said, "The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allāh cancelled whatever He willed from that custom and ordained that the male get twice the amount inherited by the female, and for each parent a sixth (of the whole legacy), for the wife an eighth or a fourth, and for the husband a half or a fourth."[2]

The Share of the Females When They Are the Only Eligible Heirs

Allāh said,

﴿فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ﴾

﴿if only daughters, two or more, their share is two-thirds of the inheritance;﴾

We should mention here that some people said the *Āyah* only means two daughters, and that 'more' is redundant, which is not true. Nothing in the Qur'ān is useless or redundant. Had the *Āyah* been talking about only two women,

[1] Muslim 4:2109.

[2] *Fatḥ Al-Bāri* 8:93.

it would have said, "The share of both of them is two-thirds."

As for the daughters, two or more, the ruling that they get two-thirds was derived from this *Āyah*, stating that the two sisters get two-thirds. We also mentionend the *Ḥadīth* in which the Prophet ﷺ commanded that two-thirds be the share of the two daughters of Sa'd bin Ar-Rabī'. So this is proven in the Book and the Sunnah.

﴿وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ﴾

﴾*if only one, her share is half.*﴿

If there are two daughters, then there are texts to prove they share a half. Therefore, two-thirds is the share of the two daughters or sisters, and Allāh knows best.

Share of the Parents in the Inheritance

Allāh said,

﴿وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ﴾

﴾*For parents, a sixth share of inheritance to each*﴿

There are several forms of the share that the parents get in the inheritance.

1. If the deceased left behind children, the parents get a sixth each. When the deceased had only one daughter, she gets half of the inheritance and the parents each one sixth, and another sixth is given to the father.

2. When the parents are the only inheritors, the mother gets one-third while the father gets the remaining two-thirds. In this case, the father's share will be twice the mother's share. If the deceased had a surviving spouse, the spouse gets half, in the case of a husband, or a fourth in the case of a surviving wife. In both cases, the mother of the deceased gets one-third of the remaining inheritance. This is because the remaining portion of the inheritance is treated just as the entire legacy in regard to the parents' share.

Allāh has given the mother one-half of what the father gets. Therefore, the mother gets a third of the remaining inheritance while the father gets two-thirds.

3. If the deceased left behind surviving brothers and sisters, whether half brothers, half sisters or from the same father and mother, their presence does not cause reduction in the father's

share. Yet, their presence reduces the share of the mother to one-sixth instead of one-third, and the father gets the rest, when there are no other heirs. Ibn Abi Ḥātim recorded that Qatādah commented on the *Āyah*,

﴿فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ ٱلسُّدُسُ﴾

﴿If the deceased left brothers or (sisters), the mother has a sixth.﴾

"Their presence will reduce the share of the mother, but they will not inherit. If there is only one surviving brother, the mother's share will remain one-third, but her share will be reduced if there is more than one surviving brother. The people of knowledge attribute this reduction in the mother's share from one-third (to one-sixth) to the fact that the father is the one who helps the brothers (and sisters) of the deceased get married, spending from his own money for this purpose. The mother does not spend from her money for this purpose." This is a sound opinion.

First the Debts are Paid Off, then the Will, then the Fixed Inheritance

Allāh said,

﴿مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ﴾

﴿(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.﴾

The scholars of the Salaf and the Khalaf agree that paying debts comes before fulfilling the will, and this is apparent to those who read the *Āyah* carefully.

Allāh said next,

﴿ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا﴾

﴿You know not which of them, whether your parents or your children, are nearest to you in benefit.﴾

This *Āyah* means: We have appointed a share to the parents and children, contrary to the practice of *Jāhiliyyah* and the early Islāmic era, when the inheritance would go to the children, and parents get a share only if they were named in

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۞ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ ۚ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم ۚ مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ ۚ فَإِن كَانُوٓا۟ أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى ٱلثُّلُثِ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾ تِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ﴿١٤﴾

the will, as Ibn 'Abbās stated. Allāh abrogated this practice and appointed a fixed share for the children and for the parents. One may derive benefit in this life or for the Hereafter from his parents, the likes of which he could not get from his children. The opposite of this could also be true. Allāh said,

﴿ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا﴾

﴾*You know not which of them, whether your parents or your children, are nearest to you in benefit,*﴿:

since benefit could come from one or the other of these relatives, We appointed a fixed share of inheritance for each. Allāh knows best.

Allāh said,

﴿فَرِيضَةً مِّنَ ٱللَّهِ﴾

﴾*ordained by Allāh*﴿, meaning: These appointed shares of inheritance that We mentioned and which give some inheritors a bigger share than others, is a commandment from Allāh that He has decided and ordained,

﴿إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴾*And Allāh is Ever All-Knower, All-Wise.*﴿, Who places everything in its rightful place and gives each his rightful share.

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ
فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ
مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم
مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ
وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَاءُ
فِي الثُّلُثِ مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ
حَلِيمٌ ﴿١٢﴾﴾

﴿12. In that which your wives leave, your share is half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in Kalālah has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most Forbearing.﴾

Share of the Spouses in the Inheritance

Allāh says to the husband, you get half of what your wife leaves behind if she dies and did not have a child. If she had a child, you get one-fourth of what she leaves behind, after payment of legacies that she may have bequeathed, or her debts. We mentioned before that payment of debts comes before fulfilling the will, and then comes the will, then the inheritance, and there is a consensus on this matter among the scholars. And the rule applies to the grandchildren as well as the children, even if they are great-grandchildren (or even further in generation)

Allāh then said,

﴿وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ﴾

﴾In that which you leave, their (your wives) share is a fourth﴿

and if there is more than one wife, they all share in the fourth, or one-eighth that the wife gets. Earlier, we explained Allāh's statement,

﴾مِنۢ بَعۡدِ وَصِيَّةٖ﴿

﴾After payment of legacies﴿

The Meaning of *Kalālah*

Allāh said,

﴾وَإِن كَانَ رَجُلٞ يُورَثُ كَلَٰلَةً﴿

﴾If the man or woman whose inheritance is in question was left in Kalālah.﴿

Kalālah is a derivative of *Iklīl*; the crown that surrounds the head. The meaning of *Kalālah* in this *Āyah* is that the person's heirs come from other than the first degree of relative. Ash-Sha'bi reported that when Abu Bakr Aṣ-Ṣiddīq was asked about the meaning of *Kalālah*, he said, "I will say my own opinion about it, and if it is correct, then this correctness is from Allāh. However, if my opinion is wrong, it will be my error and because of the evil efforts of Shayṭān, and Allāh and His Messenger have nothing to do with it. *Kalālah* refers to the man who has neither descendants nor ascendants." When 'Umar became the Khalīfah, he said, "I hesitate to contradict an opinion of Abu Bakr." [1] This was recorded by Ibn Jarīr and others.

In his *Tafsīr*, Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "I was among the last persons to see 'Umar bin Al-Khaṭṭab, and he said to me, 'What you said was the correct opinion.' I asked, 'What did I say?' He said, 'That *Kalālah* refers to the person who has no child or parents.'"[2] This is also the opinion of 'Ali bin Abi Ṭālib, Ibn Mas'ūd, Ibn 'Abbās, Zayd bin Thābit, Ash-Sha'bi, An-Nakha'ī, Al-Ḥasan Al-Baṣri, Qatādah, Jābir bin Zayd and Al-Ḥakam .[3] This is also the view of the

[1] Aṭ-Ṭabari 8:53.

[2] Aṭ-Ṭabari 8:59.

[3] Aṭ-Ṭabari 8:55-57.

people of Al-Madīnah, Kūfah, Baṣrah, the Seven Fuqahā',[1] the Four Imāms and the majority of scholars of the past and present, causing some scholars to declare that there is a consensus on this opinion.

The Ruling Concerning Children of the Mother From Other Than the Deceased's Father

Allāh said,

﴿وَلَهُۥٓ أَخٌ أَوۡ أُخۡتٌ﴾

﴿*But has left a brother or a sister*﴾, meaning, from his mother's side, as some of the Salaf stated, including Sa'd bin Abi Waqqāṣ. Qatādah reported that this is the view of Abu Bakr Aṣ-Ṣiddīq.

﴿فَلِكُلِّ وَٰحِدٖ مِّنۡهُمَا ٱلسُّدُسُۚ فَإِن كَانُوٓاْ أَكۡثَرَ مِن ذَٰلِكَ فَهُمۡ شُرَكَآءُ فِي ٱلثُّلُثِ﴾

﴿*Each one of the two gets a sixth; but if more than two, they share in a third.*﴾

There is a difference between the half brothers from the mother's side and the rest of the heirs. First, they get a share in the inheritance on account of their mother. Second, the males and females among them get the same share. Third, they only have a share in the inheritance when the deceased's estate is inherited in *Kalālah*, for they do not have a share if the deceased has a surviving father, grandfather, child or grandchild. Fourth, they do not have more than a third, no matter how numerous they were.

Allāh's statement,

﴿مِنۢ بَعۡدِ وَصِيَّةٖ يُوصَىٰ بِهَآ أَوۡ دَيۡنٍ غَيۡرَ مُضَآرّٖۚ﴾

﴿*After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).*﴾

[1] They are listed by Dr. 'Umar Al-Ashqar (*Tārīkh Al-Fiqh Al-Islāmi* p. 85) as: Sa'īd bin Al-Musayyib (Died in 94 H.), 'Urwah bin Az-Zubayr (Died in 94 H.), Abu Bakr bin 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām Al-Makhzūmi (Died in 94 H.), 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd (Died in 98 H.), Khārijah bin Zayd bin Thābit (Died in 99 H.), Al-Qāsim bin Muḥammad bin Abu Bakr (Died in 94 H.), Sulaymān bin Yasār (Died in 107 H.)

means, let the will and testament be fair and free of any type of harm, without depriving some rightful heirs from all, or part of their share, or adding to the fixed portion that Allāh ordained for some heirs. Indeed, whoever does this, will have disputed with Allāh concerning His decision and division. An authentic *Ḥadīth* states,

«إِنَّ اللهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ»

«Allāh has given each his fixed due right. Therefore, there is no will for a rightful inheritor.»[1]

﴿تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾﴾

﴾13. These are the limits (set by) Allāh, and whosoever obeys Allāh and His Messenger, will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success.﴿

﴾14. And whosoever disobeys Allāh and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall suffer a disgraceful torment.﴿

Warning Against Transgressing the Limits for Inheritance

Meaning, the *Farā'iḍ* are Allāh's set limits. This includes what Allāh has alloted for the heirs, according to the degree of relation they have to the deceased, and their degree of dependency on him. Therefore, do not transgress or violate them. So Allāh said;

﴿وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ﴾

﴾And whosoever obeys Allāh and His Messenger,﴿

regarding the inheritance, and does not add or decrease any of these fixed shares by use of tricks and plots. Rather, he gives each his appointed share as Allāh commanded, ordained and decided,

[1] Abu Dāwud no. 2870, At-Tirmidhi no. 2121, 2122, An-Nasā'ī no. 3673, Ibn Mājah nos. 2712 and 2713.

﴿يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝١٣ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ۝١٤﴾

﴾Will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success. And whosoever disobeys Allāh and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.﴿

This is because he changed what Allāh has ordained and disputed with His judgment. Indeed, this is the behavior of those who do not agree with what Allāh has decided and divided, and this is why Allāh punishes them with humiliation in the eternal, painful torment.

Imām Aḥmad recorded that Abu Hurayrah said that, the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافَ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَعْدِلُ فِي وَصِيَّتِهِ فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ فَيَدْخُلُ الْجَنَّةَ»

«A man might perform the actions of righteous people for seventy years, but when it is time to compile his will, he commits injustice. So his final work will be his worst, and he thus enters the Fire. A man might perform the deeds of evil people for seventy years, yet he is fair in his will. So his final work will be his best, and he thus enters Paradise.»

Abu Hurayrah said, "Read, if you will,

﴿تِلْكَ حُدُودُ ٱللَّهِ﴾

﴾These are the limits (set by) Allāh﴿ until,

﴿عَذَابٌ مُّهِينٌ﴾

﴾a disgraceful torment.﴿." [1]

In the chapter on injustice in the will, Abu Dāwud recorded

[1] Aḥmad 2:278.

وَٱلَّٰتِي يَأۡتِينَ ٱلۡفَٰحِشَةَ مِن نِّسَآئِكُمۡ فَٱسۡتَشۡهِدُواْ
عَلَيۡهِنَّ أَرۡبَعَةٗ مِّنكُمۡۖ فَإِن شَهِدُواْ فَأَمۡسِكُوهُنَّ فِي
ٱلۡبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلۡمَوۡتُ أَوۡ يَجۡعَلَ ٱللَّهُ لَهُنَّ سَبِيلٗا
١٥ وَٱلَّذَانِ يَأۡتِيَٰنِهَا مِنكُمۡ فَـَٔاذُوهُمَاۖ فَإِن تَابَا
وَأَصۡلَحَا فَأَعۡرِضُواْ عَنۡهُمَآۗ إِنَّ ٱللَّهَ كَانَ تَوَّابٗا رَّحِيمًا
١٦ إِنَّمَا ٱلتَّوۡبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعۡمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٖ
ثُمَّ يَتُوبُونَ مِن قَرِيبٖ فَأُوْلَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيۡهِمۡۗ وَكَانَ
ٱللَّهُ عَلِيمًا حَكِيمٗا ١٧ وَلَيۡسَتِ ٱلتَّوۡبَةُ لِلَّذِينَ
يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلۡمَوۡتُ
قَالَ إِنِّي تُبۡتُ ٱلۡـَٰٔنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمۡ كُفَّارٌۚ
أُوْلَٰٓئِكَ أَعۡتَدۡنَا لَهُمۡ عَذَابًا أَلِيمٗا ١٨ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا يَحِلُّ لَكُمۡ أَن تَرِثُواْ ٱلنِّسَآءَ كَرۡهٗاۖ وَلَا تَعۡضُلُوهُنَّ
لِتَذۡهَبُواْ بِبَعۡضِ مَآ ءَاتَيۡتُمُوهُنَّ إِلَّآ أَن يَأۡتِينَ بِفَٰحِشَةٖ
مُّبَيِّنَةٖۚ وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِۚ فَإِن كَرِهۡتُمُوهُنَّ فَعَسَىٰٓ
أَن تَكۡرَهُواْ شَيۡـٔٗا وَيَجۡعَلَ ٱللَّهُ فِيهِ خَيۡرٗا كَثِيرٗا ١٩

in his *Sunan* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ - أَوِ الْمَرْأَةُ - بِطَاعَةِ اللهِ سِتِّينَ سَنَةً، ثُمَّ يَحْضُرُهُمَا الْمَوْتُ، فَيُضَارَّانِ فِي الْوَصِيَّةِ، فَتَجِبُ لَهُمَا النَّارُ»

«A man or a woman might perform actions in obedience to Allāh for sixty years. Yet, when they are near death, they leave an unfair will and thus acquire the Fire.»

Abu Hurayrah then recited the *Āyah*,

﴿مِنۢ بَعۡدِ وَصِيَّةٖ يُوصَىٰ بِهَآ أَوۡ دَيۡنٍ غَيۡرَ مُضَآرّٖ﴾

﴾After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused﴿, until,

﴿وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ﴾

﴾and that is the great success.﴿[1] This was also recorded by At-Tirmidhi[2] and Ibn Mājah,[3] and At-Tirmidhi said, "*Ḥasan Gharīb*".

﴿وَٱلَّٰتِي يَأۡتِينَ ٱلۡفَٰحِشَةَ مِن نِّسَآئِكُمۡ فَٱسۡتَشۡهِدُواْ عَلَيۡهِنَّ أَرۡبَعَةٗ مِّنكُمۡۖ فَإِن شَهِدُواْ فَأَمۡسِكُوهُنَّ فِي ٱلۡبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلۡمَوۡتُ أَوۡ يَجۡعَلَ ٱللَّهُ لَهُنَّ سَبِيلٗا ١٥ وَٱلَّذَانِ يَأۡتِيَٰنِهَا

[1] Abu Dāwud 3:288.

[2] *Tuḥfat Al-Aḥwadhi* 6:304.

[3] Ibn Mājah 2:902.

مِنكُمْ فَـَٔاذُوهُمَا فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَآ إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾

﴾15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way.﴿

﴾16. And the two persons among you who commit illegal sexual intercourse, punish them both. And if they repent and do righteous good deeds, leave them alone. Surely, Allāh is Ever the One Who accepts repentance, (and He is) Most Merciful.﴿

The Adulteress is Confined in her House; A Command Later Abrogated

At the begining of Islām, the ruling was that if a woman commits adultery as stipulated by sufficient proof, she was confined to her home, without leave, until she died. Allāh said,

﴿وَٱلَّٰتِى يَأْتِينَ ٱلْفَٰحِشَةَ﴾ يعني الزنا ﴿مِن نِّسَآئِكُمْ فَٱسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ فِى ٱلْبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ سَبِيلًا﴾

﴾And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way.﴿

'Some other way' mentioned here is the abrogation of this ruling that came later. Ibn 'Abbās said, "The early ruling was confinement, until Allāh sent down *Sūrat An-Nūr* (chapter 24) which abrogated that ruling with the ruling of flogging (for fornication) or stoning to death (for adultery)." Similar was reported from 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, 'Aṭā' Al-Khurāsāni, Abu Ṣāliḥ, Qatādah, Zayd bin Aslam and Aḍ-Ḍaḥḥāk, and this is a matter that is agreed upon.

Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmit said, "When the revelation descended upon the Messenger of Allāh ﷺ, it would affect him and his face would show signs of strain.

One day, Allāh sent down a revelation to him, and when the Messenger ﷺ was relieved of its strain, he said,

«خُذُوا عَنِّي، قَدْ جَعَلَ اللهُ لَهُنَّ سَبِيلًا، الثَّيِّبُ بِالثَّيِّبِ، وَالْبِكْرُ بِالْبِكْرِ، الثَّيِّبُ جَلْدُ مِائَةٍ، وَرَجْمٌ بِالْحِجَارَةِ، وَالْبِكْرُ جَلْدُ مِائَةٍ ثُمَّ نَفْيُ سَنَةٍ»

«Take from me: Allāh has made some other way for them. The married with the married, the unmarried with the unmarried. The married gets a hundred lashes and stoning to death, while the unmarried gets a hundred lashes then banishment for a year.»"[1]

Muslim and the collectors of the *Sunan* recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Prophet ﷺ said,

«خُذُوا عَنِّي خُذُوا عَنِّي، قَدْ جَعَلَ اللهُ لَهُنَّ سَبِيلًا، الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَالثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْمُ»

«Take from me, take from me. Allāh has made some other way for them: the (unmarried) gets a hundred lashes and banishment for one year, while the (married) gets a hundred lashes and stoning to death.»[2]

At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".

Allāh said,

﴿وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا﴾

﴾And the two persons among you who commit illegal sexual intercourse, punish them both.﴿

Ibn 'Abbās and Sa'īd bin Jubayr said that this punishment includes cursing, shaming them and beating them with sandals.[3] This was the ruling until Allāh abrogated it with flogging or stoning, as we stated. Mujāhid said, "It was revealed about the case of two men who do it."[4] As if he was referring to the actions of the people of Lūṭ, and Allāh knows best.

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[1] Aḥmad 5:317.

[2] Muslim 3:1316, Abu Dāwud 4:570, *Tuḥfat Al-Aḥwadhi* 4:705, An-Nasā'ī in *Al-Kubrā* 4:270, Ibn Mājah 2:852.

[3] Aṭ-Ṭabari 8:85.

[4] Aṭ-Ṭabari 8:82.

The collectors of *Sunan* recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَيْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

«Whoever you catch committing the act of the people of Lūṭ (homosexuality), then kill both parties to the act.»[1]

Allāh said,

﴿فَإِن تَابَا وَأَصْلَحَا﴾

﴾*And if they repent and do righteous good deeds*﴿, by refraining from that evil act, and thereafter their actions become righteous,

﴿فَأَعْرِضُوا عَنْهُمَا﴾

﴾*leave them alone*﴿, do not verbally abuse them after that, since he who truly repents is just like he who has no sin,

﴿إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا﴾

﴾*Surely, Allāh is Ever the One Who accepts repentance, Most Merciful.*﴿

The following is recorded in the Two *Ṣaḥīḥs*:

«إِذَا زَنَتْ أَمَةُ أَحَدِكُمْ، فَلْيَجْلِدْهَا الْحَدَّ، وَلَا يُثَرِّبْ عَلَيْهَا»

«When the slave-girl of one of you commits illegal sexual intercouse, let him flog her and not chastise her afterwards.»[2]

because the lashes she receives erase the sin that she has committed.

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾﴾

﴾*17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon [afterwards]; it is*

[1] Abu Dāwud 4:607, *Tuḥfat Al-Aḥwadhi* 5:21, An-Nasā'ī in *Al-Kubrā* 4:322 and Ibn Mājah 2:856.

[2] *Fatḥ Al-Bāri* 4:491 and Muslim 3:1338.

they to whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.﴾

﴿*18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them, We have prepared a painful torment.*﴾

Repentance is Accepted Until one Faces death

Allāh states that He accepts repentance of the servant who commits an error in ignorance and then repents, even just before he sees the angel who captures the soul, before his soul reaches his throat. Mujāhid and others said, "Every person who disobeys Allāh by mistake, or intentionally is ignorant, until he refrains from the sin."[1] Qatādah said that Abu Al-'Āliyah narrated that the Companions of the Messenger of Allāh ﷺ used to say, "Every sin that the servant commits, he commits out of ignorance." [2] 'Abdur-Razzāq narrated that, Ma'mar said that Qatādah said that, the Companions of the Messenger of Allāh ﷺ agreed that every sin that is committed by intention or otherwise, is committed in ignorance." [3] Ibn Jurayj said, "Abdullāh bin Kathīr narrated to me that Mujāhid said, 'Every person who disobeys Allāh (even willfully), is ignorant while committing the act of disobedience.'" Ibn Jurayj said, "Aṭā' bin Abi Rabāḥ told me something similar."[4] Abu Sāliḥ said that Ibn 'Abbās commented, "It is because of one's ignorance that he commits the error." [5] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about the *Āyah*,

﴿ثُمَّ يَتُوبُونَ مِن قَرِيبٍ﴾

﴿*and repent soon (afterwards)*﴾, "Until just before he (or she) looks at the angel of death." [6] Aḍ-Ḍaḥḥāk said, "Every thing before death is 'soon [afterwards].'"[7] Al-Ḥasan Al-Baṣri said about the *Āyah*,

[1] Aṭ-Ṭabari 8:89.
[2] Aṭ-Ṭabari 8:89.
[3] 'Abdur-Razzāq 1:151.
[4] Aṭ-Ṭabari 8:90.
[5] Aṭ-Ṭabari 8:90.
[6] Aṭ-Ṭabari 8:94.
[7] Aṭ-Ṭabari 8:94.

﴿ثُمَّ يَتُوبُونَ مِن قَرِيبٍ﴾

﴾*and repent soon afterwards*﴿, "Just before his last breath leaves his throat."[1] 'Ikrimah said, "All of this life is 'soon [afterwards].'"[2] Imām Aḥmad recorded that Ibn 'Umar said that the Messenger said,

«إِنَّ اللهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِرْ»

«*Allāh accepts the repentance of the servant as long as the soul does not reach the throat.*»[3]

This *Ḥadīth* was also collected by At-Tirmidhi[4] and Ibn Mājah,[5] and At-Tirmidhi said, "*Ḥasan Gharīb*". By mistake, Ibn Mājah mentioned that this *Ḥadīth* was narrated through 'Abdullāh bin 'Amr. However, what is correct is that 'Abdullāh bin 'Umar bin Al-Khaṭṭab was the narrator.

Allāh said,

﴿فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

﴾*It is they to whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.*﴿

Surely, when hope in continued living diminishes, the angel of death comes forth and the soul reaches the throat, approaches the chest and arrives at the state where it is being gradually pulled out, then there is no accepted repentance, nor a way out of that certain end. Hence Allāh's statements,

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ﴾

﴾*And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent,"*﴿ and,

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ﴾

[1] Aṭ-Ṭabari 8:96.

[2] Aṭ-Ṭabari 8:94.

[3] Aḥmad 2:132.

[4] *Tuḥfat Al-Aḥwadhi* 9:521.

[5] Ibn Mājah 2:1420.

وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَـٰقًا غَلِيظًا ﴿٢١﴾ وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَـٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّـٰتُكُمْ وَخَـٰلَـٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَـٰتُكُمُ ٱلَّـٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَـٰعَةِ وَأُمَّهَـٰتُ نِسَآئِكُمْ وَرَبَـٰٓئِبُكُمُ ٱلَّـٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّـٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَـٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَـٰبِكُمْ وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

﴾So when they saw Our punishment, they said: "We believe in Allāh Alone..."﴿ [40:84]

Allāh decided that repentance shall not be accepted from the people of the earth when the sun rises from the west, as Allāh said,

﴿يَوْمَ يَأْتِى بَعْضُ ءَايَـٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَـٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَـٰنِهَا خَيْرًا﴾

﴾The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good through his faith.﴿ [6:158].

Allāh said,

﴿وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ﴾

﴾nor of those who die while they are disbelievers.﴿

Consequently, when the disbeliever dies while still a disbeliever and polytheist, his sorrow and repentance shall not avail him. If he were to ransom himself, even with the earth's fill of gold, it will not be accepted from him. Ibn 'Abbās, Abu Al-'Āliyah and Ar-Rabī' bin Anas said that the *Āyah*:

﴿وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ﴾

﴾nor of those who die while they are disbelievers﴿,

was revealed about the people of *Shirk*. Imām Aḥmad recorded that Usāmah bin Salmān said that Abu Dharr said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ يَقْبَلُ تَوْبَةَ عَبْدِهِ - أَوْ يَغْفِرُ لِعَبْدِهِ - مَالَمْ يَقَعِ الْحِجَابُ»

«Allāh accepts the repentance of His servant, or forgives His servant, as long as the veil does not drop.»

They asked, "And what does the drop of the veil mean? " He said,

«أَنْ تَخْرُجَ النَّفْسُ وَهِيَ مُشْرِكَةٌ»

«When the soul is removed while one is a polytheist.»[1]

Allāh then said,

﴿أُوْلَـٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا﴾

﴾*For them We have prepared a painful torment*﴿, torment that is severe, eternal and enormous.

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾ وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَـٰقًا غَلِيظًا ﴿٢١﴾ وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَـٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾﴾

﴾*19. O you who believe! You are not permitted to inherit women against their will, nor to prevent them from marriage in order to get part of (the dowry) what you have given them, unless they commit open Fāḥishah. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.*﴿

﴾*20. But if you intend to replace a wife by another and you have given one of them a Qinṭār, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?*﴿

﴾*21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and*

[1] Aḥmad 5:174.

strong covenant?﴿

﴾22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and Maqtan, and an evil way.﴿

Meaning of 'Inheriting Women Against Their Will'

Al-Bukhāri recorded that Ibn 'Abbās said about the *Āyah*,

﴾يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا﴿

﴾O you who believe! You are not permitted to inherit women against their will,﴿

"Before, the practice was that when a man dies, his male relatives used to have the right to do whatever they wanted with his wife. If one of them wants, he would marry her, give her in marriage, or prevent her from marriage, for they had more right to her than her own family. Thereafter, this *Āyah* was revealed about this practice,

﴾يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا﴿

﴾O you who believe! You are not permitted to inherit women against their will﴿." [1]

Women Should not Be Treated with Harshness

Allāh said,

﴾وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ﴿

﴾nor to prevent them from marriage, in order to take part of what you have given them,﴿

Allāh commands: Do not treat the woman harshly so that she gives back all or part of the dowry that she was given, or forfeits one of her rights by means of coercion and oppression. Allāh's statement,

﴾إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ﴿

﴾unless they commit open Fāḥishah.﴿

Ibn Mas'ūd, Ibn 'Abbās, Sa'īd bin Al-Musayyib, Ash-Sha'bi,

[1] *Fatḥ Al-Bāri* 8:93.

Al-Ḥasan Al-Baṣri, Muḥammad bin Sīrīn, Sa'īd bin Jubayr, Mujāhid, 'Ikrimah, 'Aṭā' Al-Khurāsāni, Aḍ-Ḍaḥḥāk, Abu Qilābah, Abu Ṣāliḥ, As-Suddi, Zayd bin Aslam and Sa'īd bin Abi Hilāl said that this refers to illicit sex. Meaning that if the wife commits adultery, you are allowed to take back the dowry you gave her. You are also allowed to annoy her, until she gives back the dowry in return for a *Khula'*." [1] In *Sūrat Al-Baqarah*, Allāh said,

﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ﴾

﴾*And it is not lawful for you (men) to take back (from your wives) any of what you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh*﴿ [2:229].

Ibn 'Abbās, 'Ikrimah and Aḍ-Ḍaḥḥāk said that *Fāḥishah* refers to disobedience and defiance.[2] Ibn Jarīr chose the view that it is general, encompasses all these meanings, adultery, disobedience, defiance, rudeness, and so forth. Meaning that he is allowed to annoy his wife when she does any of these acts until she forfeits all or part of her rights and he then separates from her, and this [view] is good, and Allāh knows best.

Live With Women Honorably

Allāh said,

﴿وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ﴾

﴾*And live with them honorably*﴿, by saying kind words to them, treating them kindly and making your appearance appealing for them, as much as you can, just as you like the same from them. Allāh said in another *Āyah*,

﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ﴾

﴾*And they have rights similar over them to what is reasonable*﴿ [2:228].

The Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 8:115-117.

[2] Aṭ-Ṭabari 8:117.

«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي»

«The best among you is he who is the best with his family. Verily, I am the best one among you with my family.»[1]

It was the practice of the Messenger of Allāh ﷺ to be kind, cheerful, playful with his wives, compassionate, spending on them and laughing with them. The Messenger ﷺ used to race with 'Ā'ishah, the Mother of the Faithful, as a means of kindness to her. 'Ā'ishah said, "The Messenger of Allāh ﷺ raced with me and I won the race. This occurred before I gained weight, and afterwards I raced with him again, and he won that race. He said,

«هٰذِهِ بِتِلْكَ»

«This [victory] is for that [victory].»" [2]

When the Prophet ﷺ was at the home of one of his wives, sometimes all of his wives would meet there and eat together, and they would then go back to their homes. He and his wife would sleep in the same bed, he would remove his upper garment, sleeping in only his lower garment. The Prophet ﷺ used to talk to the wife whose night it was, after praying *'Ishā'* and before he went to sleep. Allāh said,

﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

﴾Indeed in the Messenger of Allāh you have a good example to follow﴿ [33:21].

Allāh said,

﴿فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

﴾If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.﴿

Allāh says that your patience, which is demonstrated by keeping wives whom you dislike, carries good rewards for you in this life and the Hereafter. Ibn 'Abbās commented on this *Āyah*, "That the husband may feel compassion towards his wife and Allāh gives him a child with her, and this child

[1] *Tuhfat Al-Ahwadhi* 10:394.

[2] Abu Dāwud 3:66.

carries tremendous goodness." An authentic *Hadīth* states,

«لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً، إِنْ سَخِطَ مِنْهَا خُلُقًا، رَضِيَ مِنْهَا آخَرَ»

«*No believing man should hate his believing wife. If he dislikes a part of her conduct, he would surely like another.*»[1]

The Prohibition of Taking Back the Dowry

Allāh said,

﴿وَإِنْ أَرَدتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْـًٔا أَتَأْخُذُونَهُ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ۝٢٠﴾

﴾*But if you intend to replace a wife by another and you have given one of them a Qinṭar, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?*﴿

The *Āyah* commands: When one of you wants to divorce a wife and marry another one, he must not take any portion of the dowry he gave to the first wife, even if it were a *Qinṭār* of money. We mentioned the meaning of *Qinṭar* in the *Tafsīr of Sūrah Āl 'Imrān*.

This *Āyah* is clear in its indication that the dowry could be substantial. 'Umar bin Al-Khaṭṭab used to discourage giving a large dowry, but later on changed his view. Imām Aḥmad recorded that Abu Al-'Ajfā' As-Sulami said that he heard 'Umar bin Al-Khaṭṭab saying, "Do not exaggerate with the dowry of women, had this practice been an honor in this world or a part of *Taqwā*, then the Prophet ﷺ would have had more right to practice it than you. The Messenger ﷺ of Allāh never gave any of his wives, nor did any of his daughters receive a dowry more than twelve Uwqiyah.[2] A man used to pay a substantial dowry and thus conceal enmity towards his wife!" Aḥmad[3] and the collectors of *Sunan* collected this *Hadīth* through various chains of narration,[4] and At-Tirmidhi said,

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[1] Muslim 1:1091.

[2] Approximately 400 *Dirhams*, refer to the next *Hadīth*

[3] Aḥmad 1:40.

[4] This story, and the earlier report from 'Umar, were both classified as weak by Muqbil bin Hādi.

"Ḥasan Ṣaḥīḥ".

Al-Ḥāfiẓ Abu Ya'lā recorded that Masrūq said, "Umar bin Al-Khaṭṭab stood up on the *Minbar* of the Messenger of Allāh ﷺ and said, 'O people! Why do you exaggerate concerning the dowry given to women? The Messenger of Allāh ﷺ and his Companions used to pay up to four hundred *Dirhams* for a dowry, or less than that. Had paying more for a dowry been a part of *Taqwā* or an honor, you would not have led them in this practice. Therefore, I do not want to hear about a man who pays more than four hundred *Dirhams* for a dowry.' He then went down the *Minbar*, but a woman from Quraysh said to him, 'O Leader of the Faithful! You prohibited people from paying more than four hundred *Dirhams* in a dowry for women?' He said, 'Yes.' She said, 'Have you not heard what Allāh sent down in the Qur'ān?' He said, 'Which part of it?' She said, 'Have you not heard Allāh's statement,

﴿وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا﴾

﴾*And you have given one of them a Qinṭār*﴿?'

He said, 'O Allāh! Forgive me...' He then went back and stood up on the *Minbar* saying, 'I had prohibited you from paying more than four hundred *Dirhams* in a dowry for women. So, let everyone pay what he likes from his money.'" The chain of narration for this *Ḥadīth* is strong.[1]

﴿وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ﴾

﴾*And how could you take it (back) while you have gone in unto each other*﴿

how can you take back the dowry from the woman with whom you had sexual relations and she had sexual relations with you? Ibn 'Abbās, Mujāhid, As-Suddi and several others said that this means sexual intercourse.[2] The Two *Ṣaḥīḥs* record that the Messenger of Allāh ﷺ said three times to the spouses who said the *Mulā'anah*;[3]

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[1] Abu Dāwud 2:582, *Tuḥfat Al-Aḥwadhi* 4:255, An-Nasā'ī 6:117, Ibn Mājah 1:601.

[2] Aṭ-Ṭabari 8:126.

[3] Refer to *Sūrat An-Nūr* 24:6-9.

«اللهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟»

«Allāh knows that one of you is a liar, so would any of you repent? »

The man said, "O Messenger of Allāh! My money," referring to the dowry that he gave his wife. The Messenger said,

«لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَهُوَ أَبْعَدُ لَكَ مِنْهَا»

«You have no money. If you are the one who said the truth, the dowry is in return for the right to have sexual intercourse with her. If you are the one who uttered the lie, then this money is even farther from your reach.»[1]

Similarly Allāh said;

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا﴾

﴾And how could you take it (back) while you have gone in unto each other and they have taken from you a firm and strong covenant﴿

this refers to the marriage tie, according to Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr.[2] In his *Ṣaḥīḥ*, Muslim recorded that Jābir said that during the speech that the Prophet ﷺ gave in the Farewell *Ḥajj*, he said,

«وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللهِ»

«Be kind with women, for you have taken them by Allāh's covenant and earned the right to have sexual relations with them by Allāh's Word. »[3]

Marrying the Wife of the Father is Prohibited

Allāh said,

﴿وَلَا تَنكِحُوا مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاءِ﴾

﴾And marry not women whom your fathers married,﴿

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[1] *Fatḥ Al-Bāri* 9:366 and Muslim 2:1131.

[2] Aṭ-Ṭabari 8:129.

[3] Muslim 2:889.

Allāh prohibits marrying the women whom the father married, in honor and respect to the fathers, not allowing their children to have sexual relations with their wives after they die. A woman becomes ineligible for the son of her husband as soon as the marriage contract is conducted, and there is a consensus on this ruling.

Ibn Jarīr recorded that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the people used to prohibit what Allāh prohibits (concerning marriage), except marrying the stepmother and taking two sisters as rival wives. Allāh sent down,

﴿وَلَا تَنكِحُوا مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ﴾

﴿*And marry not women whom your fathers married,*﴾ and,

﴿وَأَن تَجْمَعُوا بَيْنَ ٱلْأُخْتَيْنِ﴾

﴿*and two sisters in wedlock at the same time*﴾ [4:23]." [1]

Similar was reported from 'Aṭā' and Qatādah.[2]

Therefore, the practice that the *Āyah* mentions is prohibited for this *Ummah*, being disgraced as an awful sin,

﴿إِنَّهُ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا﴾

﴿*Indeed it was shameful and Maqtan, and an evil way.*﴾

Allāh said in other *Āyāt*,

﴿وَلَا تَقْرَبُوا ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

﴿*Come not near to Al-Fawāḥish (shameful acts) whether committed openly or secretly*﴾ [6:151], and,

﴿وَلَا تَقْرَبُوا ٱلزِّنَىٰٓ إِنَّهُ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾﴾

﴿*And come not near to unlawful sex. Verily, it is a Fāḥishah and an evil way.*﴾ [17:32]

In this *Āyah* (4:22), Allāh added,

﴿وَمَقْتًا﴾

﴿*and Maqtan*﴾, meaning, offensive. It is a sin itself and causes the son to hate his father after he marries his wife. It is usual

[1] Aṭ-Ṭabari 8:132.

[2] Aṭ-Ṭabari 8:132-134.

that whoever marries a woman dislikes those who married her before him. This is one reason why the Mothers of the Faithful were not allowed for anyone in marriage after the Messenger ﷺ. They are indeed the Mothers of the Faithful since they married the Messenger ﷺ, who is like the father to the believers. Rather, the Prophet's right is far greater than the right of a father, and his love comes before each person loving himself, may Allāh's peace and blessings be on him. 'Aṭā' bin Abi Rabāḥ said that the *Āyah*,

﴿وَمَقْتًا﴾

﴿*and Maqtan*﴾, means, Allāh will hate him,

﴿وَسَآءَ سَبِيلًا﴾

﴿*and an evil way*﴾, for those who take this way. Therefore, those who commit this practice will have committed an act of reversion from the religion and deserve capital punishment and confiscation of their property, which will be given to the Muslim Treasury.

Imām Aḥmad and the collectors of *Sunan* recorded that Al-Barā' bin 'Āzib said that his uncle Abu Burdah was sent by the Messenger of Allāh ﷺ to a man who married his stepmother to execute him and confiscate his money. [1]

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّـٰتُكُمْ وَخَـٰلَـٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَـٰتُكُمُ ٱلَّـٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَـٰعَةِ وَأُمَّهَـٰتُ نِسَآئِكُمْ وَرَبَـٰٓئِبُكُمُ ٱلَّـٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّـٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَـٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَـٰبِكُمْ وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾﴾

﴿*23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your*

[1] Aḥmad 4:290, Abu Dāwud 4:609, *Tuḥfat Al-Aḥwadhi* 4:598, An-Nasā'ī in *Al-Kubrā* 4:296, Ibn Mājah 2:869.

guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft- Forgiving, Most Merciful.﴾

Degrees of Women Never Eligible for One to Marry

This honorable *Āyah* is the *Āyah* that establishes the degrees of women relatives who are never eligible for one to marry, because of blood relations, relations established by suckling or marriage. Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "(Allāh said) I have prohibited for you seven types of relatives by blood and seven by marriage." Ibn 'Abbās then recited the *Āyah*,

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ﴾

﴿*Forbidden to you (for marriage) are: your mothers, your daughters, your sisters...*﴾[1]

At-Tabari recorded that Ibn 'Abbās said, "Seven degrees of blood relation and seven degrees of marriage relation are prohibited (for marriage)." He then recited the *Āyah*,

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَـٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّـٰتُكُمْ وَخَـٰلَـٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ﴾

﴿*Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters*﴾

and these are the types prohibited by blood relation."[2]
Allāh's statement,

﴿وَأُمَّهَـٰتُكُمُ ٱلَّـٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَـٰعَةِ﴾

﴿*Your foster mothers who suckled you, your foster milk suckling sisters*﴾

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[1] Aṭ-Ṭabari 8:142.

[2] Aṭ-Ṭabari 8:141.

means, just as your mother who bore you is prohibited for you in marriage, so is your mother from suckling prohibited for you.

Al-Bukhāri and Muslim recorded that 'Ā'ishah, the Mother of the Faithful, said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ»

«*Suckling prohibits what birth prohibits.*»

In another narration reported by Muslim,

«يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ»

«*Suckling establishes prohibited degrees just as blood does.*»[1]

'Suckling' that Establishes Prohibition for Marriage

Less than five incidents of suckling will not establish prohibition for marriage. In his *Ṣaḥīḥ*, Muslim recorded that 'Ā'ishah said, "Among the parts of the Qur'ān that were revealed, is the statement, 'Ten incidents of suckling establishes the prohibition (concerning marriage).' It was later abrogated with five, and the Messenger of Allāh ﷺ died while this statement was still recited as part of the Qur'ān.'" [2]

A *Ḥadīth* that Sahlah bint Suhayl narrated states that the Messenger of Allāh ﷺ ordered her to suckle Sālim the freed slave of Abu Ḥudhayfah with five." [3]

We should assert that the suckling mentioned here must occur before the age of two, as we stated when we explained the *Āyah* in *Sūrat Al-Baqarah,*

﴿يُرْضِعْنَ أَوْلَـدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ﴾

﴾*(The mothers) should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling*﴿ [2:233].

[1] *Fatḥ Al-Bāri* 9:43 and Muslim 2:1068.
[2] Muslim 2:1075.
[3] Abu Dāwud 2:550.

The Mother-in-Law and Stepdaughter are Prohibited in Marriage

Allāh said next,

﴿وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ﴾

﴾Your wives' mothers, your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them,﴿

As for the mother of the wife, she becomes prohibited for marriage for her son-in-law when the marriage is conducted, whether the son-in-law has sexual relations with her daughter or not. As for the wife's daughter, she becomes prohibited for her stepfather when he has sexual relations with her mother, after the marriage contract is ratified. If the man divorces the mother before having sexual relations with her, he is allowed to marry her daughter. So Allāh said;

﴿وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ﴾

﴾Your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them,﴿

to marry the stepdaughter.

The Stepdaughter is Prohibited in Marriage Even if She Was Not Under the Guardianship of Her Stepfather

Allāh said,

﴿وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم﴾

﴾...your stepdaughters under your guardianship,﴿

The majority of scholars state that the stepdaughter is prohibited in marriage for her stepfather [who consummated his marriage to her mother] whether she was under his guardianship or not. The Two *Ṣaḥīḥ* recorded that Umm Ḥabībah said, "O Messenger of Allāh! Marry my sister, the daughter of Abu Sufyān (and in one narration 'Azzah bint Abu Sufyān)." He said,

«أَوَ تُحِبِّينَ ذٰلِكِ»؟ قالت: نعم. لست لك بمخلية، وأحب من شاركني في خير أختي، قال: «فَإِنَّ ذٰلِكِ لَا يَحِلُّ لِي». قالت: فإنا نتحدث أنك تريد أن تنكح بنت أبي سلمة، قال: «بِنْتَ أُمِّ سَلَمَةَ»؟ قالت: نعم. قال: «إِنَّهَا لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ لِي، إِنَّهَا لَبِنْتُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ»

«"Do you like that I do that?" She said, "I would not give you up for anything, but the best of whom I like to share with me in that which is righteously good, is my sister." He said, "That is not allowed for me." She said, "We were told that you want to marry the daughter of Abu Salamah." He asked, "The daughter of Umm Salamah?" She said, "Yes." He said, "Even if she was not my stepdaughter and under my guardianship, she is still not allowed for me because she is my niece from suckling, for Thuwaybah suckled me and Abu Salamah. Therefore, do not offer me to marry your daughters or sisters."»[1] In another narration from Al-Bukhāri,

«إِنِّي لَوْ لَمْ أَتَزَوَّجْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي»

«Had I not married Umm Salamah, her daughter would not have been allowed for me anyway.»[2]

Consequently, the Messenger ﷺ stated that his marriage to Umm Salamah was the real reason behind that prohibition.

Meaning of 'gone in unto them'

The *Āyah* continues,

﴿ٱلَّتِى دَخَلْتُم بِهِنَّ﴾

﴿*Your wives unto whom you have gone in*﴾, meaning, had sexual relations with them, according to Ibn 'Abbās and several others.[3]

Prohibiting the Daughter-in-Law for Marriage

Allāh said,

[1] *Fatḥ Al-Bāri* 9:64 and Muslim 2:1073.
[2] *Fatḥ Al-Bāri* 9:62.
[3] Aṭ-Ṭabari 8:148.

﴿وَحَلَٰٓئِلُ أَبۡنَآئِكُمُ ٱلَّذِينَ مِنۡ أَصۡلَٰبِكُمۡ﴾

﴾The wives of your sons who (spring) from your own loins,﴿

Therefore, you are prohibited to marry the wives of your own sons, but not the wives of your adopted sons, as adoption was common practice in *Jāhiliyyah*. Allāh said,

﴿فَلَمَّا قَضَىٰ زَيۡدٞ مِّنۡهَا وَطَرٗا زَوَّجۡنَٰكَهَا لِكَيۡ لَا يَكُونَ عَلَى ٱلۡمُؤۡمِنِينَ حَرَجٞ فِيٓ أَزۡوَٰجِ أَدۡعِيَآئِهِمۡ﴾

﴾So when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they had divorced them).﴿ [33:37]

Ibn Jurayj said, "I asked 'Aṭā' about Allāh's statement,

﴿وَحَلَٰٓئِلُ أَبۡنَآئِكُمُ ٱلَّذِينَ مِنۡ أَصۡلَٰبِكُمۡ﴾

﴾The wives of your sons who (spring) from your own loins,﴿

He said, 'We were told that when the Prophet ﷺ married the ex-wife of Zayd (who was the Prophet's adopted son before Islām prohibited this practice), the idolators in Makkah criticized him. Allāh sent down the *Āyāt*:

﴿وَحَلَٰٓئِلُ أَبۡنَآئِكُمُ ٱلَّذِينَ مِنۡ أَصۡلَٰبِكُمۡ﴾

﴾The wives of your sons who (spring) from your own loins﴿,

﴿وَمَا جَعَلَ أَدۡعِيَآءَكُمۡ أَبۡنَآءَكُمۡ﴾

﴾nor has He made your adopted sons your real sons.﴿ [33:4], and,

﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٖ مِّن رِّجَالِكُمۡ﴾

﴾Muḥammad is not the father of any of your men﴿ [33:40].'"[1]

Ibn Abi Ḥātim recorded that Al-Ḥasan bin Muḥammad said, "These *Āyāt* are encompassing,

[1] Aṭ-Ṭabari 8:149.

سورة النساء ٨٢ الجزء الخامس

۞ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَٰلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (٢٤) وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۚ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ (٢٥) يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٢٦)

﴿وَحَلَٰئِلُ أَبْنَآئِكُمُ﴾

﴿*the wives of your sons*﴾, and,

﴿وَأُمَّهَٰتُ نِسَآئِكُمْ﴾

﴿*your wives' mothers*﴾. This is also the explanation of Ṭāwus, Ibrāhīm, Az-Zuhri and Makḥul. It means that these two *Āyāt* encompass these types of women, whether the marriage was consummated or not, and there is a consensus on this ruling.

A Doubt and Rebuttal

Why is the wife of one's son from suckling prohibited for him for marriage - that is, if she is no longer married to his son from suckling - as the majority of scholars state, although they are not related by blood? The answer is the Prophet's statement,

«يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ»

«*Suckling prohibits what blood relations prohibit.*»[1]

The Prohibition of Taking Two Sisters as Rival Wives

Allāh said,

﴿وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾

[1] Muslim 2:1072.

﴾*...and two sisters in wedlock at the same time, except for what has already passed;*﴿

The *Āyah* commands: you are prohibited to take two sisters as rival wives, or rival female-servants, except for what had happened to you during the time of *Jāhiliyyah*, which We have forgiven and erased. Therefore, no one is allowed to take or keep two sisters as rival wives, according to the consensus of the scholars of the Companions, their followers, and the Imāms of old and present. They all stated that taking two sisters as rival wives is prohibited, and that whoever embraces Islām while married to two sisters at the same time is given the choice to keep one of them and divorce the other. Imām Aḥmad recorded that Aḍ-Ḍaḥḥāk bin Fayrūz said that his father said, "I embraced Islām while married to two sisters at the same time and the Prophet ﷺ commanded me to divorce one of them."[1]

﴿۞ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۖ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ
ذَٰلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ
فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ﴿٢٤﴾﴾

﴾*24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek them (with a dowry) from your property, desiring chastity, not fornication. So with those among them whom you have enjoyed, give them their required due, but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.*﴿

Forbidding Women Already Married, Except for Female Slaves

Allāh said,

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾

[1] Aḥmad 4:232.

﴾Also (forbidden are) women already married, except those whom your right hands possess.﴿

The *Āyah* means, you are prohibited from marrying women who are already married,

﴾إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴿

﴾except those whom your right hands possess﴿

except those whom you acquire through war, for you are allowed such women after making sure they are not pregnant.

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said, "We captured some women from the area of Awṭās who were already married, and we disliked having sexual relations with them because they already had husbands. So, we asked the Prophet ﷺ about this matter, and this *Āyah* was revealed,

﴾وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴿

﴾Also (forbidden are) women already married, except those whom your right hands possess﴿.

Consequently, we had sexual relations with these women."[1] This is the wording collected by At-Tirmidhi[2] An-Nasā'i,[3] Ibn Jarīr[4] and Muslim in his *Ṣaḥīḥ*.[5]

Allāh's statement,

﴾كِتَٰبَ ٱللَّهِ عَلَيْكُمْ﴿

﴾Thus has Allāh ordained for you﴿ means, this prohibition was ordained for you by Allāh. Therefore, adhere to Allāh's Book, do not transgress His set limits, and adhere to His legislation and decrees.

The Permission to Marry All Other Women

Allāh said,

﴾وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ﴿

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[1] Aḥmad 3:72

[2] *Tuḥfat Al-Aḥwadhi* 4:282

[3] An-Nasā'ī in *Al-Kubrā* 3:308

[4] Aṭ-Ṭabari 8:153

[5] Muslim 2:1080

﴾*All others are lawful*﴿ meaning, you are allowed to marry women other than the prohibited types mentioned here, as 'Aṭā' and others have stated.[1] Allāh's statement,

﴿أَن تَبْتَغُواْ بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ﴾

> ﴾*provided you seek them (with a dowry) from your property, desiring chastity, not fornication,*﴿

meaning, you are allowed to use your money to marry up to four wives and for (the purchase of) as many female slaves as you like, all through legal means,

﴿مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ﴾

﴾*(desiring) chastity, not fornication.*﴿

Allāh's statement,

﴿فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً﴾

> ﴾*So with those among them whom you have enjoyed, give them their required due,*﴿

means, to enjoy them sexually, surrender to them their rightful dowry as compensation. In other *Āyāt*, Allāh said,

﴿وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ﴾

> ﴾*And how could you take it (back) while you have gone in unto each other*﴿,

﴿وَءَاتُواْ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً﴾

> ﴾*And give to the women (whom you marry) their dowry with a good heart*﴿, and,

﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُواْ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا﴾

> ﴾*And it is not lawful for you (men) to take back (from your wives) any of what (dowry) you gave them*﴿

Prohibiting the *Mut'ah* of Marriage

Mujāhid stated that,

﴿فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً﴾

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[1] Aṭ-Ṭabari 8:172

﴾So with those among them whom you have enjoyed, give them their required due,﴿

was revealed about the *Mut'ah* marriage.[1] A *Mut'ah* marriage is a marriage that ends upon a predeterminied date.

In the Two *Ṣaḥīḥs*, it is recorded that the Leader of the Faithful 'Ali bin Abi Ṭālib said, "The Messenger of Allāh ﷺ prohibited *Mut'ah* marriage and eating the meat of domesticated donkeys on the day of Khaybar (battle)."[2]

In addition, in his *Ṣaḥīḥ*, Muslim recorded that Ar-Rabī' bin Sabrah bin Ma'bad Al-Juhani said that his father said that he accompanied the Messenger of Allāh ﷺ during the conquest of Makkah, and that the Prophet ﷺ said,

«يَا أَيُّهَا النَّاسُ! إِنِّي كُنْتُ أَذِنْتُ لَكُمْ فِي الاسْتِمْتَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيلَهُ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا»

«O people! I allowed you the Mut'ah marriage with women before. Now, Allāh has prohibited it until the Day of Resurrection. Therefore, anyone who has any women in Mut'ah, let him let them go, and do not take anything from what you have given them.»[3] Allāh's statement,

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ﴾

﴾but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you.﴿ is similar to His other statement,

﴿وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَـٰتِهِنَّ نِحْلَةً﴾

﴾And give to the women their dowry with a good heart﴿.

The meaning of these *Āyāt* is: If you have stipulated a dowry for her, and she later forfeits it, either totally or partially, then this bears no harm on you or her in this case. Ibn Jarīr said, "Al-Ḥaḍrami said that some men would designate a certain dowry, but then fall into financial difficulties. Therefore, Allāh

[1] Aṭ-Ṭabari 8:176

[2] *Fatḥ Al-Bāri* 9:590, Muslim 2:1027.

[3] Muslim 2:1025

said that there is no harm on you, O people, concerning your mutual agreement after the requirement (has been determined)."[1] meaning, if she gives up part of the dowry, then you men are allowed to accept that. Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴾*Surely, Allāh is Ever All-Knowing, All-Wise.*﴿ is suitable here, after Allāh mentioned these prohibitions.

﴿وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِن مَّا مَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُم ۚ بَعْضُكُم مِّن بَعْضٍ ۚ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنكُمْ ۚ وَأَن تَصْبِرُوا خَيْرٌ لَّكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾﴾

﴾*25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess, and Allāh has full knowledge about your faith, you are one from another. Wed them with the permission of their own folk (guardians) and give them their due in a good manner; they should be chaste, not fornicators, nor promiscuous. And after they have been taken in wedlock, if they commit Fāḥishah, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self-restraint, and Allāh is Oft-Forgiving, Most Merciful.*﴿

Marrying a Female Slave, if One Cannot Marry a Free Woman

Allāh said, those who do not have,

﴿مِنكُمْ طَوْلًا﴾

﴾*the means*﴿, financial capability,

﴿أَن يَنكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ﴾

﴾*Wherewith to wed free believing women*﴿

[1] Aṭ-Ṭabari 8:180

meaning, free faithful, chaste women.

﴿فَمِن مَّا مَلَكَتْ أَيْمَـٰنُكُم مِّن فَتَيَـٰتِكُمُ ٱلْمُؤْمِنَـٰتِ﴾

﴾They may wed believing girls from among those whom your right hands possess,﴿

meaning, they are allowed to wed believing slave girls[1] owned by the believers.

﴿وَٱللَّهُ أَعْلَمُ بِإِيمَـٰنِكُم بَعْضُكُم مِّنۢ بَعْضٍ﴾

﴾and Allāh has full knowledge about your faith; you are one from another.﴿

Allāh knows the true reality and secrets of all things, but you people know only the apparent things. Allāh then said,

﴿فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ﴾

﴾Wed them with the permission of their own folk﴿

indicating that the owner is responsible for the slave girl, and consequently, she cannot marry without his permission. The owner is also responsible for his male slave and they cannot wed without his permission. A *Hadīth* states,

«أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ مَوَالِيهِ، فَهُوَ عَاهِرٌ»

«Any male slave who marries without permission from his master, is a fornicator.»[2]

When the owner of the female slave is a female, those who are allowed to give away the free woman in marriage, with her permission, become responsible for giving away her female slave in marriage, as well. A *Hadīth* states that

«لَا تُزَوِّجِ الْمَرْأَةُ الْمَرْأَةَ، وَلَا الْمَرْأَةُ نَفْسَهَا، فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا»

«The woman does not give away another woman, or herself in marriage, for only the adulteress gives herself away in marriage.»[3]

Allāh's statement,

﴿وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلْمَعْرُوفِ﴾

[1] Recently converted captives of war.

[2] Abu Dāwud 2:563

[3] Ibn Mājah 1:606

﴾*And give them their due in a good manner;*﴿

meaning, pay them their dowry with a good heart, and do not keep any of it, belittling the matter due to the fact that they are owned slaves. Allāh's statement,

﴾مُحْصَنَٰتٍ﴿

﴾*they should be chaste*﴿ means, they are honorable women who do not commit adultery, and this is why Allāh said,

﴾غَيْرَ مُسَٰفِحَٰتٍ﴿

﴾*not fornicators*﴿ referring to dishonorable women, who do not refrain from illicit sexual relations with those who ask. Ibn 'Abbās said that the fornicating women are the whores, who do not object to having relations with whomever seeks it, while,

﴾وَلَا مُتَّخِذَٰتِ أَخْدَانٍ﴿

﴾*nor promiscuous.*﴿ refers to taking boyfriends.[1] Similar was said by Abu Hurayrah, Mujāhid, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni, Yaḥyā bin Abi Kathīr, Muqātil bin Ḥayyān and As-Suddi.[2]

The Slave Girl's Punishment for Adultery is Half that of a Free Unmarried Woman

Allāh said,

﴾فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ﴿

﴾*And after they have been taken in wedlock, if they commit Fāḥishah, their punishment is half of that for free (unmarried) women.*﴿

this is about the slave women who got married, as indicated by the *Āyah*;

﴾وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ﴿

﴾*And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among*

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[1] Aṭ-Ṭabari 8:193

[2] Aṭ-Ṭabari 8:194

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ
ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ
عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ﴿٢٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن
تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ
إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا
وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ
يَسِيرًا ﴿٣٠﴾ إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ
عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾
وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ
نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ
وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ
عَلِيمًا ﴿٣٢﴾ وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ
وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ
نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾

those whom your right hands possess,﴾

Therefore, since the honorable *Āyah* is about believing slave girls, then,

﴿فَإِذَآ أُحْصِنَّ﴾

﴾*And after they have been taken in wedlock,*﴿

refers to when they (believing slave girls) get married, as Ibn 'Abbās and others have said.[1] Allāh's statement,

﴿نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ﴾

﴾*their punishment is half of that for free (unmarried) women.*﴿

indicates that the type of punishment prescribed here is the one that can be reduced to half, lashes in this case, not stoning to death, and Allāh knows best. Allāh's statement,

﴿ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ مِنكُمْ﴾

﴾*This is for him among you who is afraid of being harmed in his religion or in his body;*﴿

indicates that marrying slave girls, providing one satisfies the required conditions, is for those who fear for their chastity and find it hard to be patient and refrain from sex. In this difficult circumstance, one is allowed to marry a slave girl. However, it is better to refrain from marrying slave girls and to observe

[1] At-Ṭabari 8:202

patience, for otherwise, the offspring will become slaves to the girl's master. Allāh said,

﴿وَأَن تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴾*but it is better for you that you practice self-restraint, and Allāh is Oft-Forgiving, Most Merciful.*﴿

﴿يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝٢٦ وَاللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَن تَمِيلُوا مَيْلًا عَظِيمًا ۝٢٧ يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنكُمْ وَخُلِقَ الْإِنسَانُ ضَعِيفًا ۝٢٨﴾

﴾*26. Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is All-Knower, All-Wise.*﴿

﴾*27. Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the right path)*﴿

﴾*28. Allāh wishes to lighten (the burden) for you; and man was created weak.*﴿

Allāh explains to the believers what He has allowed and prohibited for them in this and other *Sūrahs*,

﴿وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ﴾

﴾*And to show you the ways of those before you,*﴿

meaning their righteous ways and how to adhere to the commandments that He likes and is pleased with.

﴿وَيَتُوبَ عَلَيْكُمْ﴾

﴾*and accept your repentance*﴿ from sin and error,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴾*and Allāh is All-Knower, All-Wise.*﴿

in His commands, decrees, actions and statements. Allāh's statement,

﴿وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَن تَمِيلُوا مَيْلًا عَظِيمًا﴾

﴾*but those who follow their lusts, wish that you (believers) should deviate tremendously away from the right path)*﴿

indicates that the followers of Shayṭān among the Jews, Christians and the adulterous, wish that you would take the horrendous path of falsehood instead of the truth.

﴿يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ﴾

﴾Allāh wishes to lighten (the burden) for you"﴿

His legislation, orders, what He prohibits and what He decrees for you. This is why Allāh has allowed free men to marry slave girls under certain conditions, as Mujāhid and others have stated.[1]

﴿وَخُلِقَ ٱلْإِنسَـٰنُ ضَعِيفًا﴾

﴾and man was created weak.﴿

and this is why it is suitable in his case that the commands are made easy for him, because of his weakness and feebleness.

Ibn Abi Ḥātim recorded that Ṭāwus said that,

﴿وَخُلِقَ ٱلْإِنسَـٰنُ ضَعِيفًا﴾

﴾and man was created weak﴿, "Concerning women".[2] Wakī' said, "Man's mind leaves when women are involved."

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ إِلَّآ أَن تَكُونَ تِجَـٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾﴾

﴾29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you.﴿

﴾30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh.﴿

﴾31. If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a

[1] Aṭ-Ṭabari 8:215

[2] Aṭ-Ṭabari 8:216

Noble Entrance (i.e. Paradise).﴾

Prohibiting Unlawfully Earned Money

Allāh, the Exalted and Most Honored, prohibits His believing servants from illegally acquiring each other's property using various dishonest methods such as *Ribā*, gambling and other wicked methods that appear to be legal, but Allāh knows that, in reality, those involved seek to deal in interest.

Ibn Jarīr recorded that Ibn 'Abbās commented on a man who buys a garment, saying that if he likes it he will keep it, or he will return it along with an extra *Dirham*, "This is what Allāh meant, when He said,

﴿وَلَا تَأْكُلُوٓا أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ﴾

﴾*Eat not up your property among yourselves unjustly."*﴿[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "When Allāh sent down,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ﴾

﴾*O you who believe! Eat not up your property among yourselves unjustly*﴿

some Muslims said, 'Allāh has forbidden us from eating up each other's property unjustly, and food is our best property. Therefore, none among us is allowed to eat from anyone else's food.' After that Allāh sent down,

﴿لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ﴾

﴾*There is no restriction on the blind*﴿ (until the end of the *Āyah*). [24:61].'"

Qatādah said similarly. Allāh's statement,

﴿إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ﴾

﴾*except it be a trade amongst you, by mutual consent.*﴿

means, do not revert to illegal ways and means to acquire money. However, there is no harm in commercial transactions that transpire between the buyer and the seller with mutual consent, so that money is legally earned from these

[1] Aṭ-Ṭabari 8:217

transactions. Mujāhid said that,

﴿إِلَّآ أَن تَكُونَ تِجَـٰرَةً عَن تَرَاضٍ مِّنكُمْ﴾

﴾except it be a trade amongst you, by mutual consent.﴿

means, "By selling and buying, or giving someone a gift." Ibn Jarīr recorded this statement.[1]

The Option to Buy or Sell Before Parting, is Part of 'Mutual Consent' in Trading

Mutual agreement in various transactions is attained when both parties have the right to uphold or dissolve the agreement before they part. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«الْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا»

«*The seller and the buyer retain the (right to change their mind) as long as they have not parted.*»[2] Al-Bukhāri's wording for this *Ḥadīth* reads,

«إِذَا تَبَايَعَ الرَّجُلانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ، مَالَمْ يَتَفَرَّقَا»

«*When two men conduct a transaction, they retain their (right to change their mind) as long as they have not parted.*»[3]

Forbidding Murder and Suicide

Allāh said,

﴿وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ﴾

﴾And do not kill yourselves.﴿ by committing Allāh's prohibitions, falling into sin and eating up each other's property unjustly,

﴿إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

﴾Surely, Allāh is Most Merciful to you.﴿ in what He commanded you and prohibited you from.

Imām Aḥmad recorded that 'Amr bin Al-'Āṣ said that when

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[1] Aṭ-Ṭabari 8:221

[2] *Fatḥ Al-Bāri* 4:385, Muslim 3:1163

[3] *Fatḥ Al-Bāri* 4:390

the Prophet ﷺ sent him for the battle of Dhāt As-Salāsil, "I had a wet dream during a very cold night and feared that if I bathed, I would die. So I performed *Tayammum* (with pure earth) and led my company in the Dawn prayer. When I went back to the Messenger of Allāh ﷺ, I mentioned what had happened to me and he said,

«يَا عَمْرُو! صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ!»

«O 'Amr! Have you led your people in prayer while you were in a state of sexual impurity?»

I said, 'O Messenger of Allāh! I had a wet dream on a very cold night and feared that if I bathed I would perish, and I remembered Allāh's statement,

﴿وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

﴾And do not kill yourselves. Surely, Allāh is Most Merciful to you﴿.

So I performed *Tayammum* and prayed.' The Messenger of Allāh ﷺ smiled and did not say anything." This is the narration reported by Abu Dāwud.

Ibn Marduwyah mentioned this honorable *Āyah* and then reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ، يَجَأُ بِهَا بطْنَهُ يَوْمَ الْقِيَامَةِ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، ومَنْ قَتَلَ نَفْسَهُ بِسُمٍّ فَسُمُّهُ فِي يَدِهِ، يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ مُتَرَدٍّ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا»

«Whoever kills himself with an iron tool, then his tool will be in his hand and he will keep stabbing himself with it in the Fire of Jahannam, forever and ever. Whoever kills himself with poison, then his poison will be in his hand and he will keep taking it in the Fire of Jahannam forever and ever. Whoever kills himself by throwing himself from a mountain, will keep falling in the Fire of Jahannam forever and ever.»

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*. Abu Qilābah said that Thābit bin Aḍ-Ḍaḥḥāk said that the Messenger of Allāh ﷺ said,

«مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ»

«Whoever kills himself with an instrument, will be punished with it on the Day of Resurrection.»

This *Ḥadīth* was collected by the Group. This is why Allāh said,

﴿وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَانًا وَظُلْمًا﴾

﴿And whoever commits that through aggression and injustice,﴾

meaning, whoever commits what Allāh has forbidden for him transgression and injustice - while knowing that it is forbidden for him, yet he still dares to commit it,

﴿فَسَوْفَ نُصْلِيهِ نَارًا﴾

﴿We shall cast him into the Fire,﴾.

This *Āyah* carries a stern warning and a truthful promise. Therefore, every sane person should beware of it, those who hear the speech with full comprehension.

Minor Sins Will be Pardoned if One Refrains from Major Sins

Allāh said,

﴿إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ﴾

﴿If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins,﴾

meaning, if you avoid the major evil deeds that you were prohibited We will forgive you the minor evil deeds and will admit you into Paradise. This is why Allāh said,

﴿وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا﴾

﴿and admit you to a Noble Entrance (i.e. Paradise).﴾

There are several *Ḥadīths* on the subject of this honorable *Āyah*. Imām Aḥmad recorded that Salmān Al-Fārisi said, "The Prophet ﷺ said to me, 'Do you know what the day of *Al-Jumu'ah* is?' I said, 'It is the day during which Allāh brought together the creation of your father (Ādam).' He said,

«لٰكِنْ أَدْرِي مَا يَوْمُ الْجُمُعَةِ، لَا يَتَطَهَّرُ الرَّجُلُ فَيُحْسِنُ طُهُورَهُ، ثُمَّ يَأْتِي الْجُمُعَةَ

فَيُنْصِتُ حَتَّى يَقْضِيَ الْإِمَامُ صَلَاتَهُ، إِلَّا كَانَ كَفَّارَةً لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْمُقْبِلَةِ، مَا اجْتُنِبَتِ الْمَقْتَلَةُ»

«I know what the day of Jumu'ah is. Anyone who takes a bath and cleans himself as much as he can and then proceeds for the Friday prayer and remains quiet until the Imām finishes the prayer, all his sins in between the present and the next Friday will be forgiven, as long as major sins were avoided.»"

Al-Bukhāri recorded similar wording from Salmān Al-Fārisi.

The Seven Destructive Sins

What are the Seven Destructive Sins?

In the Two *Ṣaḥīḥs*, it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

«Avoid the seven great destructive sins.»

The people inquired, 'O Allāh's Messenger! What are they?' He said,

«الشِّرْكُ بِاللهِ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَالسِّحْرُ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

«To join others in worship along with Allāh, to kill the life which Allāh has forbidden except for a just cause, magic, to consume Ribā, to consume an orphan's wealth, to turn away from the enemy and flee from the battlefield when the battle begins, and to accuse chaste women, who never even think of anything that would tarnish their chastity and are good believers.»[1]

Another *Ḥadīth* that mentions False Witness

Imām Aḥmad recorded that Anas bin Mālik said, "The Messenger of Allāh ﷺ mentioned the major sins, or was asked about the major sins. He said,

«الشِّرْكُ بِاللهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ»

[1] *Fatḥ Al-Bāri* 5:462, Muslim 1:92

«*Associating others with Allāh in worship, killing the life, and being undutiful to the parents.*»

He then said,

«أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قال: «قَوْلُ الزُّورِ - أَوْ شَهَادَةُ الزُّورِ -»

«*Should I tell you about the biggest of the major sins? The false statement - or the false testimony.*»"

Shu'bah - one of the narrators of the *Ḥadīth* - said, "Most likely, in my opinion, he said, 'False testimony.'"[1] The Two *Ṣaḥīḥs recorded this Ḥadīth* from Shu'bah from Anas.[2]

Another *Ḥadīth*

In the Two *Ṣaḥīḥs*, it is recorded that 'Abdur-Raḥmān bin Abi Bakrah said that his father said, "The Prophet ﷺ said,

«أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

«*Should I inform you about the greatest of the great sins?*»

We said, 'Yes, O Allāh's Messenger !' He said,

«الْإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ»

«*To join others in worship with Allāh and to be undutiful to one's parents.*»

He was reclining, then he sat up and said;

«أَلَا وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ»

«*And I warn you against false testimony and false speech.*»

and he continued repeating it until we wished that he would stop."[3]

Another *Ḥadīth* that mentions killing the Offspring

In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin Mas'ūd said, "I asked, 'O Allāh's Messenger! What is the greatest sin?' [(in one narration) the biggest sin]?' He said,

«أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ»

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[1] Aḥmad 3:131

[2] *Fatḥ Al-Bāri* 10:419, Muslim 1:91

[3] *Fatḥ Al-Bāri* 5:309, Muslim 1:91

«*To make a rival for Allāh while He Alone created you.*»

I said, 'Then?' He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

«*To kill your offspring for fear that he might share your food with you.*»

I said, 'Then?' He said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

«*To commit adultery with your neighbor's wife.*»[1] He then recited,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾

﴿*And those who invoke not any other god along with Allāh*﴾, until,

﴿إِلَّا مَن تَابَ﴾

﴿*Except those who repent*﴾."

Another *Ḥadīth* from 'Abdullāh bin 'Amr

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«أَكْبَرُ الْكَبَائِرِ: الإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ - أَوْ قَتْلُ النَّفْسِ شعبة الشاك - وَالْيَمِينُ الْغَمُوسُ»

«*The greatest sins are: To join others in worship with Allāh, to be undutiful to one's parents - or to take a life*» Shu'bah was uncertain of which one - «*and the false oath*».[2] Recorded by Al-Bukhāri, At-Tirmidhi, and An-Nasāi.

Another *Ḥadīth* by 'Abdullāh bin 'Amr about Causing one's Parents to be Cursed

'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ»

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[1] *Fatḥ Al-Bāri* 8:350, Muslim 1:90

[2] Al-Bukhāri 6675, *Tuḥfat Al-Aḥwadhi* 3021 and An-Nasā'ī 8:63

«*Among the worst of the major sins is for a man to curse his own parents.*»

They said, "How can one curse his own parents?" He said,

«يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ»

«*One curses another man's father, and that man curses his father in retaliation, or he curses someone's mother and that man curses his mother.*»

This is the wording of Muslim.[1] At-Tirmidhi said, "*Ṣaḥīḥ*." It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

«*Cursing a Muslim is a sin and fighting him is Kufr.*»[2]

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسْـَٔلُوا اللَّهَ مِن فَضْلِهِۦٓ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾﴾

﴾*32. And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His bounty. Surely, Allāh is Ever All-Knower of everything.*﴿

Do Not Wish for the Things Which Allāh has Made Some Others to Excel In

Imām Aḥmad recorded that Umm Salamah said, "O Messenger of Allāh! Men go to battle, but we do not go to battle, and we earn one-half of the inheritance (that men get)." Allāh sent down,

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ﴾

﴾*And wish not for the things in which Allāh has made some of you to excel others*﴿.[3]

At-Tirmidhi also recorded this *Ḥadīth*.[4] Allāh's statement,

[1] Muslim no. 90

[2] Al-Bukhāri : 5973, Muslim : 64

[3] Aḥmad 6:322

[4] *Tuḥfat Al-Aḥwadhi* 8:375, 377

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ﴾

﴾For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned,﴿

indicates, according to Ibn Jarīr, that each person will earn his wages for his works, a reward if his deeds are good, and punishment if his deeds are evil.

It was also reported that this *Āyah* is talking about inheritance, indicating the fact that each person will get his due share of the inheritance, as Al-Wālibi[1] reported from Ibn 'Abbās. Allāh then directed the servants to what benefits them,

﴿وَسْـَٔلُوا اللَّهَ مِن فَضْلِهِ﴾

﴾and ask Allāh of His Bounty.﴿ Therefore, the *Āyah* states, "Do not wish for what other people were endowed with over you, for this is a decision that will come to pass, and wishing does not change its decree. However, ask Me of My favor and I will grant it to you, for I Am Most Generous and Most Giving." Allāh then said,

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴾Surely, Allāh is Ever All-Knower of everything.﴿

meaning, Allāh knows who deserves this life, and so He gives him riches, and whoever deserves poverty, He makes him poor. He also knows who deserves the Hereafter, and He directs him to perform the deeds that will help him to be sucessful in it, and whoever deserves failure, He prevents him from achieving righteousness and what leads to it. Hence, Allāh said,

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴾Surely, Allāh is Ever All-Knower of everything﴿.

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾﴾

﴾33. And to everyone, We have appointed Mawāli of that left by parents and relatives. To those also with whom you have

[1] 'Ali bin Abi Ṭalḥah.

made a pledge (brotherhood), give them their due portion (by wills). Truly, Allāh is Ever a Witness over all things.﴿

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Ṣāliḥ, Qatādah, Zayd bin Aslam, As-Suddi, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, and others said that Allāh's statement,

﴾وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ﴿

﴾*And to everyone, We have appointed Mawali*﴿

means, "Heirs."[1] Ibn 'Abbās was also reported to have said that *Mawāli* refers to relatives. Ibn Jarīr commented, "The Arabs call the cousin a *Mawlā*."

Ibn Jarīr continued, "Allāh's statement,

﴾مِمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ﴿

﴾*of that (property) left by parents and relatives.*﴿

means, from what he inherited from his parents and family members. Therefore, the meaning of the *Āyah* becomes: 'To all of you, O people, We appointed relatives (such as children) who will later inherit what you inherited from your own parents and relatives." Allāh's statement,

﴾وَٱلَّذِينَ عَقَدَتْ أَيْمَـٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ﴿

﴾*To those also with whom you have made a pledge (brotherhood), give them their due portion.*﴿

means, "Those with whom you have a pledge of brotherhood, give them their share of inheritance, thus fulfilling the ratified pledges that you gave them. Allāh has witnessed all of you when you gave these pledges and promises." This practice was followed in the beginning of Islām, but was later on abrogated when Muslims were commanded to fulfill the pledges (brotherhood) they had already given, but to refrain from making any new pledges after that.

Al-Bukhāri recorded that Ibn 'Abbās said,

﴾وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ﴿

﴾*And to everyone, We have appointed Mawāli*﴿ "meaning, heirs;

[1] Aṭ-Ṭabari 8:270-271

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعۡضَهُمۡ
عَلَىٰ بَعۡضٖ وَبِمَآ أَنفَقُواْ مِنۡ أَمۡوَٰلِهِمۡۚ فَٱلصَّٰلِحَٰتُ
قَٰنِتَٰتٌ حَٰفِظَٰتٞ لِّلۡغَيۡبِ بِمَا حَفِظَ ٱللَّهُۚ وَٱلَّٰتِي تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهۡجُرُوهُنَّ فِي ٱلۡمَضَاجِعِ
وَٱضۡرِبُوهُنَّۖ فَإِنۡ أَطَعۡنَكُمۡ فَلَا تَبۡغُواْ عَلَيۡهِنَّ سَبِيلًاۗ
إِنَّ ٱللَّهَ كَانَ عَلِيّٗا كَبِيرٗا ﴿٣٤﴾ وَإِنۡ خِفۡتُمۡ شِقَاقَ
بَيۡنِهِمَا فَٱبۡعَثُواْ حَكَمٗا مِّنۡ أَهۡلِهِۦ وَحَكَمٗا مِّنۡ أَهۡلِهَآ إِن
يُرِيدَآ إِصۡلَٰحٗا يُوَفِّقِ ٱللَّهُ بَيۡنَهُمَآۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرٗا
﴿٣٥﴾ ۞ وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ
إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ
ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ
وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن
كَانَ مُخۡتَالٗا فَخُورًا ﴿٣٦﴾ ٱلَّذِينَ يَبۡخَلُونَ وَيَأۡمُرُونَ
ٱلنَّاسَ بِٱلۡبُخۡلِ وَيَكۡتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ
مِن فَضۡلِهِۦۗ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا ﴿٣٧﴾

﴿وَٱلَّذِينَ عَقَدَتۡ أَيۡمَٰنُكُمۡ﴾

﴿To those also with whom you have made a pledge (brotherhood)﴾

When the emigrants came to Al-Madīnah, the emigrant would inherit from the Anṣāri, while the latter's relatives would not inherit from him because of the bond of brotherhood which the Prophet ﷺ established between them (the emigrants and the Anṣār). When the verse,

﴿وَلِكُلّٖ جَعَلۡنَا مَوَٰلِيَ﴾

﴿And to everyone We have appointed Mawāli﴾

was revealed, it cancelled (the pledge of brotherhood regarding inheritance)." Then he said, "The verse,

﴿وَٱلَّذِينَ عَقَدَتۡ أَيۡمَٰنُكُمۡ فَـَٔاتُوهُمۡ نَصِيبَهُمۡۚ﴾

﴿To those also with whom you have made a pledge (brotherhood), give them their due portion.﴾

remained valid for cases of co-operation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's will to the person who had the right of inheriting before."[1]

﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعۡضَهُمۡ عَلَىٰ بَعۡضٖ وَبِمَآ أَنفَقُواْ مِنۡ

[1] *Fatḥ Al-Bāri* 8:96

أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

﴾34. Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are Qānitāt, and guard in the husband's absence what Allāh orders them to guard. As to those women on whose part you see ill conduct, admonish them, and abandon them in their beds, and beat them, but if they return to obedience, do not seek a means against them. Surely, Allāh is Ever Most High, Most Great.﴿

Allāh said,

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

﴾Men are the protectors and maintainers of women,﴿

meaning, the man is responsible for the woman, and he is her maintainer, caretaker and leader who disciplines her if she deviates.

﴿بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ﴾

﴾because Allāh has made one of them to excel the other,﴿

meaning, because men excel over women and are better than them for certain tasks. This is why prophethood was exclusive of men, as well as other important positions of leadership. The Prophet ﷺ said,

«لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً»

«People who appoint a woman to be their leader, will never achieve success.»

Al-Bukhāri recorded this *Ḥadīth*.[1] Such is the case with appointing women as judges or on other positions of leadership.

﴿وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ﴾

﴾and because they spend from their means.﴿ meaning the dowry,

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[1] *Fatḥ Al-Bāri* 7:732

expenditures and various expenses that Allāh ordained in His Book and the Sunnah of His Messenger for men to spend on women. For these reasons it is suitable that he is appointed her maintainer, just as Allāh said,

﴿وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ﴾

﴿*But men have a degree (of responsibility) over them*﴾.

Qualities of the Righteous Wife

Allāh said,

﴿فَالصَّٰلِحَٰتُ﴾

﴿*Therefore, the righteous*﴾ women,

﴿قَٰنِتَٰتٌ﴾

﴿*are Qānitāt*﴾, obedient to their husbands, as Ibn 'Abbās and others stated.[1]

﴿حَٰفِظَٰتٌ لِّلْغَيْبِ﴾

﴿*and guard in the husband's absence*﴾

As-Suddi and others said that it means she protects her honor and her husband's property when he is absent, and Allāh's statement,

﴿بِمَا حَفِظَ ٱللَّهُ﴾

﴿*what Allāh orders them to guard.* ﴾

means, the protected [husband] is the one whom Allāh protects.[2] Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَيْرُ النِّسَاءِ امْرَأَةٌ إِذَا نَظَرْتَ إِلَيْهَا سَرَّتْكَ، وَإِذَا أَمَرْتَهَا أَطَاعَتْكَ، وَإِذَا غِبْتَ عَنْهَا حَفِظَتْكَ فِي نَفْسِهَا وَمَالِكَ»

«*The best women is she who when you look at her, she pleases you, when you command her she obeys you, and when you are absent, she protects her honor and your property.*»

Then, the Messenger of Allāh ﷺ recited the *Āyah*,

[1] Aṭ-Ṭabari 8 :294

[2] Aṭ-Ṭabari 8 :295

﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ﴾

﴾Men are the protectors and maintainers of women,﴿

until its end.[1]

Imām Aḥmad recorded that 'Abdur-Raḥmān bin 'Awf said that the Messenger of Allāh ﷺ said,

«إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ الْأَبْوَابِ شِئْتِ»

«If the woman prayed her five daily prayers, fasted her month, protected her chastity and obeyed her husband, she will be told, 'Enter Paradise from any of its doors you wish.'»[2]

Dealing with the Wife's Ill-Conduct

Allāh said,

﴿وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ﴾

﴾As to those women on whose part you see ill conduct,﴿

meaning, the woman from whom you see ill conduct with her husband, such as when she acts as if she is above her husband, disobeys him, ignores him, dislikes him, and so forth. When these signs appear in a woman, her husband should advise her and remind her of Allāh's torment if she disobeys him. Indeed, Allāh ordered the wife to obey her husband and prohibited her from disobeying him, because of the enormity of his rights and all that he does for her. The Messenger of Allāh ﷺ said,

«لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا، مِنْ عِظَمِ حَقِّهِ عَلَيْهَا»

«If I were to command anyone to prostrate before anyone, I would have commanded the wife to prostrate before her husband, because of the enormity of his right upon her.»[3]

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

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[1] Aṭ-Ṭabari 8:295

[2] Aḥmad 1:191

[3] *Tuḥfat Al-Aḥwadhi* 4:323

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ عَلَيْهِ، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ»

«If the man asks his wife to come to his bed and she declines, the angels will keep cursing her until the morning.»[1]

Muslim recorded it with the wording,

«إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ»

«If the wife goes to sleep while ignoring her husband's bed, the angels will keep cursing her until the morning.»[2]

This is why Allāh said,

﴿وَالَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ﴾

﴾As to those women on whose part you see ill conduct, admonish them (first)﴿.

Allāh's statement,

﴿وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ﴾

﴾abandon them in their beds,﴿ 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said "The abandonment refers to not having intercourse with her, to lie on her bed with his back to her."[3] Several others said similarly. As-Suddi, Aḍ-Ḍaḥḥāk, 'Ikrimah, and Ibn 'Abbās, in another narration, added, "Not to speak with her or talk to her."[4] The *Sunan* and *Musnad* compilers recorded that Mu'āwiyah bin Ḥaydah Al-Qushayri said, "O Allāh's Messenger! What is the right that the wife of one of us has on him?" The Prophet ﷺ said,

«أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تَضْرِبِ الْوَجْهَ، وَلَا تُقَبِّحْ، وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ»

«To feed her when you eat, cloth her when you buy clothes for yourself, refrain from striking her face or cursing her, and to not abandon her, except in the house.»[5] Allāh's statement,

[1] *Fatḥ Al-Bāri* 9:205

[2] Muslim 2:1059

[3] Aṭ-Ṭabari 8:302

[4] Aṭ-Ṭabari 8:302-304

[5] Abu Dāwud 2:606, An-Nasā'i in *Al-Kubrā* 5:375, Ibn Mājah 1:593, Aḥmad 5:3

﴿وَٱضۡرِبُوهُنَّۖ﴾

﴿*beat them*﴾ means, if advice and ignoring her in the bed do not produce the desired results, you are allowed to discipline the wife, without severe beating. Muslim recorded that Jābir said that during the Farewell *Ḥajj*, the Prophet ﷺ said;

«وَاتَّقُوا اللهَ فِي النِّسَاءِ، فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٍ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ»

«*Fear Allāh regarding women, for they are your assistants. You have the right on them that they do not allow any person whom you dislike to step on your mat. However, if they do that, you are allowed to discipline them lightly. They have a right on you that you provide them with their provision and clothes, in a reasonable manner.*»[1]

Ibn 'Abbās and several others said that the *Āyah* refers to a beating that is not violent.[2] Al-Ḥasan Al-Baṣri said that it means, a beating that is not severe.[3]

When the Wife Obeys Her Husband, Means of Annoyance Against Her are Prohibited

Allāh said,

﴿فَإِنۡ أَطَعۡنَكُمۡ فَلَا تَبۡغُواْ عَلَيۡهِنَّ سَبِيلًاۗ﴾

﴿*but if they return to obedience, seek not against them means (of annoyance),*﴾

meaning, when the wife obeys her husband in all that Allāh has allowed, then no means of annoyance from the husband are allowed against his wife. Therefore, in this case, the husband does not have the right to beat her or shun her bed. Allāh's statement,

﴿إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا﴾

[1] Muslim 8:886

[2] Aṭ-Ṭabari 8:314

[3] Aṭ-Ṭabari 8:316

﴿*Surely, Allāh is Ever Most High, Most Great.*﴾ reminds men that if they transgress against their wives without justification, then Allāh, the Ever Most High, Most Great, is their Protector, and He will exert revenge on those who transgress against their wives and deal with them unjustly.

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن يُرِيدَآ إِصْلَـٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾﴾

﴿*35. If you fear a breach between the two, appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things.*﴾

Appointing Two Arbitrators When the Possibility of Estrangement Between Husband and Wife Occurs

Allāh first mentioned the case of rebellion on the part of the wife. He then mentioned the case of estrangement and alienation between the two spouses. Allāh said,

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ﴾

﴿*If you fear a breach between the two, appoint (two) arbitrators, one from his family*﴾.

The Fuqahā' (scholars of *Fiqh*) say that when estrangement occurs between the husband and wife, the judge refers them to a trusted person who examines their case in order to stop any wrongs commited between them. If the matter continues or worsens, the judge sends a trustworthy person from the woman's family and a trustworthy person from the man's family to meet with them and examine their case to determine whether it is best for them to part or to remain together. Allāh gives preference to staying together, and this is why Allāh said,

﴿إِن يُرِيدَآ إِصْلَـٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ﴾

﴿*if they both wish for peace, Allāh will cause their reconciliation.*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Allāh commands that a righteous man from the husband's side of the family and the wife's side of the family are appointed, so

that they find out who among the spouses is in the wrong. If the man is in the wrong, they prevent him from his wife, and he pays some restitution. If the wife is in the wrong, she remains with her husband, and he does not pay any restitution. If the arbitrators decide that the marriage should remain intact or be dissolved, then their decision is upheld. If they decide that the marriage remains intact, but one of the spouses disagrees while the other agrees, and one of them dies, then the one who agreed inherits from the other, while the spouse who did not agree does not inherit from the spouse who agreed." This was collected by Ibn Abi Ḥātim and Ibn Jarīr.[1]

Shaykh Abu 'Umar bin 'Abdul-Barr said, "The scholars agree that when the two arbitrators disagree, then the opinion that dissolves the marriage will not be adopted. They also agree that the decision of the arbitrators is binding, even if the two spouses did not appoint them as agents. This is the case if it is decided that they should stay together, but they disagree whether it is binding or not when they decide for separation." Then he mentioned that the majority holds the view that the decision is still binding, even if they did not appoint them to make any decision.

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾﴾

﴾36. Worship Allāh and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.﴿

The Order to Worship Allāh Alone and to Be Dutiful to Parents

Allāh orders that He be worshipped Alone without partners,

[1] Aṭ-Ṭabari 8:325

because He Alone is the Creator and Sustainer Who sends His favors and bounties on His creation in all situations and instances. Therefore He deserves to be singled out, without associating anything or anyone from His creation with Him in worship. Indeed, the Prophet ﷺ said to Mu'ādh,

«أتدري ما حق الله على العباد؟»

«Do you know what Allāh's right on His servants is?»

Mu'ādh replied, "Allāh and His Messenger know better." He said,

«أن يعبدوه ولا يشركوا به شيئا»

«That they should worship Him and should not worship any others with Him.»

The Prophet ﷺ then said,

«أتدري ما حق العباد على الله إذا فعلوا ذلك؟ أن لا يعذبهم»

«Do you know what the right of the servants on Allāh is if they do this? He should not punish them.»[1]

Allāh then commands the servants to be dutiful to their parents, for Allāh made parents the reason for the servants to come to existence, after they did not exist. Allāh joins the order to worship Him with being dutiful to parents in many places. For example, He said,

﴿أن اشكر لي ولوالديك﴾

﴾give thanks to Me and to your parents﴿, and,

﴿وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحسانا﴾

﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents﴿.

After Allāh ordained being dutiful to parents, He ordained kind treatment of relatives, males and females. A *Ḥadīth* states,

«الصدقة على المسكين صدقة، وعلى ذي الرحم صدقة وصلة»

«Charity given to the poor is Ṣadaqah, while charity given to

[1] *Fatḥ Al-Bāri* 13:359

relatives is both Ṣadaqah and Ṣilāh (keeping the relations).»[1]

Allāh then said,

﴿وَٱلْيَتَٰمَىٰ﴾

﴾*orphans*﴿, because they lost their caretakers who would spend on them. So Allāh commands that the orphans be treated with kindness and compassion. Allāh then said,

﴿وَٱلْمَسَٰكِينِ﴾

﴾*Al-Masākin (the poor)*﴿ who have various needs and cannot find what sustains these needs. Therefore, Allāh commands they should be helped in acquiring their needs in a sufficient manner that will end their inadequacy. We will further elaborate on the matter of the destitute and the poor in *Sūrah Barā'h* (9:60).

The Right of the Neighbor

Allāh said,

﴿وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ﴾

﴾*the neighbor who is near of kin, the neighbor who is a stranger*﴿

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that,

﴿وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ﴾

﴾*the neighbor who is near of kin*﴿ means, "The neighbor who is also a relative"[2] , while,

﴿وَٱلْجَارِ ٱلْجُنُبِ﴾

﴾*The neighbor who is a stranger*﴿ means, "Who is not a relative."[3] It was also reported that 'Ikrimah, Mujāhid, Maymūn bin Mihrān, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, Muqātil bin Ḥayyān and Qatādah said similarly.[4] Mujāhid was also reported to have said that Allāh's statement,

[1] *Tuḥfat Al-Aḥwadhi* 3 :324

[2] Aṭ-Ṭabari 8 :335

[3] Aṭ-Ṭabari 8 :338

[4] Aṭ-Ṭabari 8 :335-336

﴿وَٱلْجَارِ ٱلْجُنُبِ﴾

﴿*the neighbor who is a stranger*﴾ means, "The companion during travel."[1] There are many *Ḥadīths* that command kind treatment to the neighbors, and we will mention some of them here with Allāh's help.

The First *Ḥadīth*

Imām Aḥmad recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«مَازَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»

«*Jibrīl kept reminding of the neighbor's right, until I thought that he was going to give him a share of the inheritance.*»[2]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth.*[3]

The Second *Ḥadīth*

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«مَازَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»

«*Jibrīl kept reminding me of the neighbor's right, until I thought he was going to appoint a share of the inheritance for him.*»[4]

Abu Dāwud and At-Tirmidhi recorded this *Ḥadīth*, which At-Tirmidhi said was "*Ḥasan Gharīb* through this route."[5]

The Third *Ḥadīth*

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-'Āṣ said that the Prophet ﷺ said,

«خَيْرُ الْأَصْحَابِ عِنْدَ اللهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللهِ خَيْرُهُمْ لِجَارِهِ»

«*The best companions according to Allāh are those who are the best with their friends, and the best neighbors according to*

[1] Aṭ-Ṭabari 8:341

[2] Aḥmad 2:85

[3] *Fatḥ Al-Bāri* 10:455, Muslim 4:2025

[4] Aḥmad 2:160

[5] Abu Dāwud 5:357, *Tuḥfat Al-Aḥwadhi* 6:72-73

Allāh are the best with their neighbors.»[1] At-Tirmidhi recorded this *Hadīth* and said, "*Hasan Gharīb*".[2]

The Fourth *Hadīth*

Imām Aḥmad recorded that Al-Miqdād bin Al-Aswad said that the Messenger of Allāh ﷺ asked his Companions,

«مَا تَقُولُونَ فِي الزِّنَا؟»

«*What do you say about adultery?*»

They said, "It is prohibited, for Allāh and His Messenger have prohibited it. So it is forbidden until the Day of Resurrection." The Messenger of Allāh ﷺ said,

«لَأَنْ يَزْنِيَ الرَّجُلُ بِعَشْرِ نِسْوَةٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَزْنِيَ بِامْرَأَةِ جَارِهِ»

«*For a man to commit adultery with his neighbor's wife is worse than if he commits adultery with ten women.*» He then said,

«مَا تَقُولُونَ فِي السَّرِقَةِ؟»

«*What do you say about theft?*» They said, "It is prohibited, for Allāh and His Messenger prohibited it." He said,

«لَأَنْ يَسْرِقَ الرَّجُلُ مِنْ عَشَرَةِ أَبْيَاتٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَسْرِقَ مِنْ جَارِهِ»

«*If a man steals from his neighbor, it is worse for him than stealing from ten homes.*»[3] Only Aḥmad recorded this *Hadīth*.

A similar *Hadīth* is recorded in the Two *Ṣaḥīḥs*, Ibn Mas'ūd said, "I asked, 'O Allāh's Messenger! What is the greatest sin?' He said,

«أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ»

«*To make a rival for Allāh while He Alone created you.*» I said, 'Then?' He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

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[1] Aḥmad 2:167

[2] *Tuḥfat Al-Aḥwadhi* 6:75

[3] Aḥmad 6:8

«*To kill your offspring for fear that he might share your food with you.*» I said, 'Then?' He said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

«*To commit adultery with your neighbor's wife.*»"[1]

The Fifth *Ḥadīth*

Imām Aḥmad recorded that 'Ā'ishah asked the Messenger of Allāh, "I have two neighbors, so whom among them should I give my gift?" He said,

«إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا»

«*The neighbor whose door is the closest to you.*» Al-Bukhāri narrated this *Ḥadīth*[2]

We will elaborate on this subject in the *Tafsīr* of *Sūrah Barā'h*, Allāh willing and upon Him we depend.

Being Kind to Slaves and Servants

Allāh said,

﴿وَمَا مَلَكَتْ أَيْمَـٰنُكُمْ﴾

﴾*and those (slaves) whom your right hands possess,*﴿

this is an order to be kind to them because they are weak, being held as captives by others.

An authentic *Ḥadīth* records that during the illness that preceded his death, the Messenger of Allāh ﷺ continued advising his *Ummah*:

«الصَّلَاةَ الصَّلَاةَ، وَمَا مَلَكَتْ أَيْمَانُكُمْ»

«*(Protect) the prayer, (protect) the prayer, and (those slaves) whom your hands possess.*»[3] He was repeating it until his tongue was still.

Imām Aḥmad recorded that Al-Miqdām bin Ma'dykarib said that the Messenger of Allāh ﷺ said,

«مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ وَلَدَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا

[1] *Fatḥ Al-Bāri* 8:350, Muslim 1:90
[2] Aḥmad 6:175, Al-Bukhāri 6020
[3] An-Nasā'ī in *Al-Kubrā* 4:258

أَطْعَمْتَ زَوْجَتَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ خَادِمَكَ فَهُوَ لَكَ صَدَقَةٌ»

«*What you feed yourself is a Ṣadaqah (charity) for you, what you feed your children is Ṣadaqah for you, what you feed your wife is Ṣadaqah for you and what you feed your servant is Ṣadaqah for you.*»[1]

An-Nasā'i recorded this *Ḥadīth*[2] which has an authentic chain of narration, all the thanks are due to Allāh.

'Abdullāh bin 'Amr said to a caretaker of his, "Did you give the slaves their food yet?" He said, "No." Ibn 'Amr said, "Go and give it to them, for the Messenger of Allāh ﷺ said,

«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُمْ»

«*It is enough sin for someone to prevent whomever he is responsible for from getting their food.*»" Muslim recorded this *Ḥadīth*.[3]

Abu Hurayrah narrated that the Prophet ﷺ said,

«لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ»

«*The slave has the right to have food, clothing and to only be required to perform what he can bear of work.*» Muslim also recorded this *Ḥadīth*.[4]

Abu Hurayrah narrated that the Prophet ﷺ said,

«إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ - أَوْ أُكْلَةً أَوْ أُكْلَتَيْنِ - فَإِنَّهُ وَلِيَ حَرَّهُ وَعِلَاجَهُ»

«*When your servant brings meals to one of you, if he does not let him sit and share the meal, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two, for he has prepared it.*»[5] This is the wording collected by Al-Bukhāri.

Allāh Does Not Like the Arrogant

Allāh said,

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[1] Aḥmad 4:131

[2] An-Nasā'ī in *Al-Kubrā* 5:376

[3] Muslim 2:692

[4] Muslim 3:1284

[5] *Fatḥ Al-Bāri* 5:214, Muslim 3:1284

سورة النساء ٨٥ الجزء الخامس

وَالَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يَشْتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

﴾*Verily, Allāh does not like such as are proud and boastful.*﴿ meaning, one who is proud and arrogant, insolent and boasts to others. He thinks that he is better than other people, thus thinking high of himself, even though he is insignificant to Allāh and hated by people. Mujāhid said that Allāh's statement,

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

﴾*Verily, Allāh does not like such as are proud*﴿ means arrogant, while,

﴿فَخُورًا﴾

﴾*boastful*﴿ means boasting about what he has, while he does not thank Allāh.[1] This *Āyah* indicates that such a person boasts with people about the bounty that Allāh has given him, but he is actually ungrateful to Allāh for this bounty.

Ibn Jarīr recorded that 'Abdullāh bin Wāqid Abu Rajā' Al-Harawi said, "You will find that those who are mean are also proud and boasting. He then recited,

﴿وَمَا مَلَكَتْ أَيْمَٰنُكُمْ﴾

﴾*and those (slaves) whom your right hands possess,*﴿

[1] Aṭ-Ṭabari 8:350

You will find that he who is undutiful (to parents) is also arrogant, and deprived. He then recited,

﴿وَبَرًّا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا ﴿٣٢﴾﴾

﴾And dutiful to my mother, and made me not arrogant, deprived.﴿

Once a man asked the Prophet, "O Messenger of Allāh, advise me.' The Prophet ﷺ said,

«إِيَّاكَ وَإِسْبَالَ الْإِزَارِ، فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ، وَإِنَّ اللهَ لَا يُحِبُّ الْمَخِيلَةَ»

«Avoid lengthening the dress (below the ankles), for this practice is from arrogance. Verily, Allāh does not like arrogance.»"[1]

﴿ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَـٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ ۗ وَمَن يَكُنِ ٱلشَّيْطَـٰنُ لَهُۥ قَرِينًا فَسَآءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾﴾

﴾37. Those who are stingy and encourage people to be stingy and hide what Allāh has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment.﴿

﴾38. And (also) those who spend of their wealth to be seen of men, and believe not in Allāh and the Last Day, and whoever takes Shayṭān as an intimate; then what a dreadful intimate he has!﴿

﴾39. And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has given them for sustenamce? And Allāh is Ever All-Knower of them.﴿

The Censure of Stingy Behavior

Allāh chastises the stingy behavior of those who refuse to spend their money for what Allāh ordered them, such as being kind to parents and compassionate to relatives, orphans, the poor, the relative who is also a neighbor, the companion

[1] Aḥmad 5:64

during travel, the needy wayfarer, the slaves and servants. Such people do not give Allāh's right from their wealth, and they assist in the spread of stingy behavior. The Messenger of Allāh ﷺ said,

«وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ»

«*What disease is more serious than being stingy?*»[1] He also said,

«إِيَّاكُمْ وَالشُّحَّ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا، وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا»

«*Beware of being stingy, for it destroyed those who were before you, as it encouraged them to cut their relations and they did, and it encouraged them to commit sin and they did.*»[2]

Allāh said,

﴿وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾

﴿*and hide what Allāh has bestowed upon them of His bounties,*﴾

Therefore, the miser is ungrateful for Allāh's favor, for its effect does not appear on him, whether in his food, clothes or what he gives. Similarly, Allāh said,

﴿إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ۝٦ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝٧﴾

﴿*Verily, man is ungrateful to his Lord. And to that he bears witness.*﴾

by his manners and conduct,

﴿وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ۝٨﴾

﴿*And verily, he is violent in the love of wealth.*﴾ Allāh said,

﴿وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾

﴿*and hide what Allāh has bestowed upon them of His bounties*﴾

and this is why He threatened them,

[1] *Al-Adab Al-Mufrad* 83

[2] Abu Dāwud 2:324

﴿وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا﴾

﴾And We have prepared for the disbelievers a disgraceful torment.﴿

Kufr means to cover something. Therefore, the *Bakhīl* (miser) covers the favors that Allāh has blessed him with, meaning he does not spread those favors. So he is described by the term *Kāfir* (ungrateful) regarding the favors that Allāh granted him. A *Ḥadīth* states that,

«إِنَّ اللهَ إِذَا أَنْعَمَ نِعْمَةً عَلَى عَبْدٍ، أَحَبَّ أَنْ يَظْهَرَ أَثَرُهَا عَلَيْهِ»

«When Allāh grants a servant a favor, He likes that its effect appears on him.»[1]

Some of the Salaf stated that this *Āyah* [4:37] is describing the Jews who hid the knowledge they had about the description of Muḥammad, and there is no doubt that the general meaning of the *Āyah* includes this. The apparent wording for this *Āyah* indicates that it is talking about being stingy with money, even though miserly conduct with knowledge is also included. The *Āyah* talks about spending on relatives and the weak, just as the *Āyah* after it,

﴿وَالَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ النَّاسِ﴾

﴾And (also) those who spend of their wealth to be seen of men,﴿

Allāh first mentions the punished misers who do not spend, then He mentions those who spend to show off to gain the reputation that they are generous, not for the Face of Allāh. A *Ḥadīth* states that the first three persons on whom the fire will feed are a scholar, a fighter and a spender who shows off with their actions. For instance,

«يَقُولُ صَاحِبُ الْمَالِ: مَا تَرَكْتُ مِنْ شَيْءٍ تُحِبُّ أَنْ يُنْفَقَ فِيهِ، إِلَّا أَنْفَقْتُ فِي سَبِيلِكَ، فَيَقُولُ اللهُ: كَذَبْتَ، إِنَّمَا أَرَدْتَ أَنْ يُقَالَ: جَوَادٌ، فَقَدْ قِيلَ»

«The wealthy will say, "I did not leave any area that You like to be spent on, but I spent on it in Your cause." Allāh will say, "You lie, you only did that so that it is said, 'He is

[1] At-Ṭabarāni in *Al-Kabīr* 18:135

generous.' And it was said..."»

meaning you acquired your reward in the life, and this is indeed what you sought with your action.[1] This is why Allāh said,

﴿وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

﴾and believe not in Allāh and the Last Day,﴿

meaning, it is Shayṭān who lured them to commit this evil action, instead of performing the good deed as it should be performed. Shayṭān encouraged, excited and lured them by making the evil appear good,

﴿وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا﴾

﴾And whoever takes Shayṭān as an intimate; then what a dreadful intimate he has!﴿

Allāh then said,

﴿وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ﴾

﴾And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has given them for sustenance?﴿

This *Āyah* means, what harm would it cause them if they believe in Allāh, go on the righteous path, replace showing off with sincerity, have faith in Allāh, and await His promise in the Hereafter, for those who do good and spend what He has given them on what He likes and is pleased with.

Allāh's statement:

﴿وَكَانَ اللَّهُ بِهِمْ عَلِيمًا﴾

﴾And Allāh is Ever All-Knower of them.﴿

means, He has perfect knowledge of their intentions, whether good or evil. Indeed, Allāh knows those who deserve success, and He grants them success and guidance, directing them to perform righteous actions that will earn them His pleasure. He also knows those who deserve failure and expulsion from His great mercy, which amounts to utter failure in this life and the Hereafter for them, we seek refuge in Allāh from this evil end.

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[1] An-Nasā'ī 6:24

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾
فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ
ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾﴾

﴾40. Surely! Allāh wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.﴿

﴾41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?﴿

﴾42. On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.﴿

Allāh Wrongs Not Even the Weight of a Speck of Dust

Allāh states that He does not treat any of His servants with injustice on the Day of Resurrection, be it the weight of a mustard seed or a speck of dust. Rather, Allāh shall reward them for this action and multiply it, if it were a good deed. For instance, Allāh said,

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ﴾

﴾And We shall set up balances of justice﴿

Allāh said that Luqmān said,

﴿يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ
يَأْتِ بِهَا ٱللَّهُ﴾

﴾O my son! If it be (anything) equal to the weight of a mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth﴿.

Allāh said,

﴿يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَٰلَهُمْ ﴿٦﴾ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُۥ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾﴾

﴾That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴿

The Two *Ṣaḥīḥs* recorded the long *Ḥadīth* about the intercession that Abu Sa'īd Al-Khudri narrated, and in which the Messenger of Allāh ﷺ said,

«فَيَقُولُ اللهُ عَزَّ وَجَلَّ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ»

«*Allāh then says, "Go back, and take out of the Fire everyone in whose heart you find the weight of a mustard seed of faith"*»

In another narration, Allāh says,

وفي لفظ: «أَدْنَىٰ أَدْنَىٰ أَدْنَىٰ مِثْقَالِ ذَرَّةٍ مِنْ إِيمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا»

«*"Whosoever had the least, least, least speck of faith, take him out of the Fire," and they will take out many people.*»

Abu Sa'īd then said, "Read, if you will,

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

﴿*Surely! Allāh wrongs not even of the weight of a speck of dust*﴾."[1]

Will Punishment be Diminished for the Disbelievers?

Sa'īd bin Jubayr commented about Allāh's statement,

﴿وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا﴾

﴿*but if there is any good (done), He doubles it,*﴾

"As for the disbeliever, his punishment will be lessened for him on the Day of Resurrection, but he will never depart the Fire." He used as evidence the authentic *Ḥadīth* in which Al-'Abbās said, "O Messenger of Allāh! Your uncle Abu Ṭālib used to protect and support you, did you benefit him at all?" The Messenger ﷺ said,

«نَعَمْ هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْلَا أَنَا، لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ»

«*Yes. He is in a shallow area in Hell-fire, and were it not for me, he would have been in the deepest depths of the Fire.* »[2]

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[1] *Fatḥ Al-Bāri* 13:413, Muslim 1:167

[2] Al-Bukhāri nos. 3883, 6208 and Muslim no. 209

However, this *Hadīth* only applies to Abu Ṭālib, not the rest of the disbelievers. To support this, we mention what Abu Dāwud Aṭ-Ṭayālisi recorded in his *Musnad* that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً، يُثَابُ عَلَيْهَا الرِّزْقَ فِي الدُّنْيَا، وَيُجْزَى بِهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِهَا فِي الدُّنْيَا، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَكُنْ لَهُ حَسَنَةٌ»

«*Allāh does not wrong the faithful even concerning one good action, for he will be rewarded for it by provision in this life and awarded for it in the Hereafter. As for the disbeliever, he will be provided provision in this life for his good action, and on the Day of Resurrection, he will not have any good deed.*»[1]

What Does 'Great Reward' Mean?

Abu Hurayrah, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk said that Allāh's statement,

﴿وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

﴿*and gives from Him a great reward.*﴾ refers to Paradise. We ask Allāh for His pleasure and Paradise. Ibn Abi Ḥātim recorded that Abu 'Uthmān An-Nahdi said, "No other person accompanied Abu Hurayrah more than I. One year, he went to *Ḥajj* before me, and I found the people of Al-Baṣrah saying that he narrated that he heard the Messenger of Allāh ﷺ saying,

«إِنَّ اللهَ يُضَاعِفُ الْحَسَنَةَ أَلْفَ أَلْفِ حَسَنَةٍ»

«*Allāh rewards the good deed with a million deeds.*»

So I said, 'Woe to you! No person accompanied Abu Hurayrah more than I, and I never heard him narrate this *Ḥadīth*!' When I wanted to meet him, I found that he had left for *Ḥajj* so I followed him to *Ḥajj* to ask him about this *Ḥadīth*."

Ibn Abi Ḥātim also recorded this *Ḥadīth* using another chain of narration leading to Abu 'Uthmān. In this narration, Abu 'Uthmān said, "I said, 'O Abu Hurayrah! I heard my brethren in Al-Baṣrah claim that you narrated that you heard the Messenger of Allāh ﷺ saying,

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[1] *Musnad Aṭ-Ṭayālisi* p. 47, Muslim no. 2808

«إِنَّ اللهَ يَجْزِي بِالْحَسَنَةِ أَلْفَ أَلْفِ حَسَنَةٍ»

«*Allāh rewards the good deed with a million deeds.*» Abu Hurayrah said, 'By Allāh! I heard the Messenger of Allāh ﷺ saying,

«إِنَّ اللهَ يَجْزِي بِالْحَسَنَةِ أَلْفَيْ أَلْفِ حَسَنَةٍ»

«*Allāh rewards the good deed with two million deeds.*» He then recited this *Āyah*,

﴿فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ﴾

﴾*But little is the enjoyment of the life of this world as compared to the Hereafter*﴿."'[1]

Our Prophet ﷺ will be a Witness Against, or For his *Ummah* on the Day of Resurrection, When the Disbelievers Will Wish for Death

Allāh said,

﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا﴾

﴾*How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?*﴿

Allāh describes the horrors, hardships and difficulties of the Day of Resurrection, saying, how would it be on that Day when there will be a witness from every nation, meaning the Prophets, just as Allāh said;

﴿وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّۦنَ وَٱلشُّهَدَآءِ﴾

﴾*And the earth will shine with the light of its Lord, and the Book will be placed (open); and the Prophets and the witnesses will be brought forward*﴿, and,

﴿وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ﴾

﴾*And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves*﴿.

Al-Bukhāri recorded that 'Abdullāh bin Mas'ūd said, "The

[1] Aḥmad no. 7932.

Messenger of Allāh ﷺ said to me, 'Recite to me.' I said, 'O Messenger of Allāh! Should I recite (the Qur'ān) to you, while it was revealed to you?' He said, 'Yes, for I like to hear it from other people.' I recited *Sūrat An-Nisā'* until I reached this *Āyah*,

﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾﴾

﴿How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?﴾

He then said, 'Stop now.' I found that his eyes were tearful."[1] Allāh's statement,

﴿يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ﴿٤٢﴾﴾

﴿On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.﴾

means, they will wish that the earth would open up and swallow them because of the horror of the gathering place and the disgrace, dishonor and humiliation they will suffer on that Day. This is similar to Allāh's statement,

﴿يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ﴾

﴿The Day when man will see that (the deeds) which his hands have sent forth﴾

Allāh then said,

﴿وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا﴾

﴿but they will never be able to hide a single fact from Allāh.﴾

indicating that they will admit to everything they did and will not hide any of it.

'Abdur-Razzāq recorded that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās and said to him, 'There are things that confuse me in the Qur'ān.' Ibn 'Abbās said, 'What things do you have doubts about in the Qur'ān?' He said, 'Not doubts, but rather confusing things.' Ibn 'Abbās said, 'Tell me what caused you confusion.' He said, 'I hear Allāh's statement,

[1] *Fatḥ Al-Bāri* 8:712

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴾There will then be no test for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."﴿

but He also says,

﴿وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا﴾

﴾but they will never be able to hide a single fact from Allāh.﴿

They have indeed hid something.' Ibn 'Abbās said, 'As for Allāh's statement,

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴾There will then be no test for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."﴿,

when they see that on the Day of Resurrection that Allāh does not forgive, except for the people of Islām, and that He forgives the sins, no matter how big they are, except *Shirk*, then the *Mushriks* will lie. They will say,

﴿وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴾"By Allāh, our Lord, we were not those who joined others in worship with Allāh."﴿,

hoping that Allāh will forgive them. However, Allāh will then seal their mouths, and their hands and feet will disclose what they used to do. Then,

﴿يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا﴾

﴾those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.﴿'"[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ ٱللَّهَ

[1] 'Abdur-Razzāq 1:160

﴿كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾﴾

﴿43. O you who believe! Do not approach Ṣalāh while you are in a druken state until you know what you are saying, nor while Junub (sexually impure), except while passing through, until you bathe (your entire body), and if you are ill, or on a journey, or one of you comes from the Ghā'iṭ (toilet), or from Lāmastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your faces and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.﴾

The Prohibition of Approaching Prayer When Drunk or *Junub*

Allāh forbade His believing servants from praying while drunk, for one does not know the meaning of what he is saying in that state, and He forbade them from attending the *Masjids* while sexually impure, except when one is just passing through the *Masjid* from one door to another. This *Āyah* was revealed before alcohol consumption was completely prohibited, as evident by the *Ḥadīth* that we mentioned in *Sūrat Al-Baqarah* when we explained Allāh's statement,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ﴾

﴿They ask you about alcoholic drink and gambling﴾.

In that *Ḥadīth*, the Messenger of Allāh ﷺ recited this *Āyah* to 'Umar, who said, "O Allāh! Explain the ruling about *Khamr* (intoxicants) for us in a plain manner." When this *Āyah* [4:43] was revealed, the Prophet ﷺ recited it to 'Umar, who still said, "O Allāh! Explain the ruling about *Khamr* (intoxicants) for us in a plain manner." After that, they would not drink alcohol close to the time of prayer. When Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾

﴿O you who believe! alcoholic drinks, gambling, Al-Anṣāb, and Al-Azlām[1] are an abomination of Shayaṭān's handiwork. So avoid that in order that you may be successful.﴾ [5:90], until,

[1] *Al-Anṣāb* are stone altars used for the sacrifice of animals to other than Allāh. *Al-Azlām* refers to a type of arrows used for divination.

﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾

﴾*So, will you not then abstain?*﴿ [5:91] was revealed, 'Umar said, "We abstain, we abstain."[1]

In another narration, when the *Āyah* in *Sūrat An-Nisā'* was revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ﴾

﴾*O you who believe! Do not approach Ṣalāh while you are in a druken state until you know what you are saying,*﴿

at the time of prayer, the Messenger of Allāh ﷺ would have someone proclaim;

"Let not any drunk approach the prayer." This is the wording collected by Abu Dāwud.[2]

Causes of Its Revelation

Ibn Abi Ḥātim has recorded some reports about the incident of its revelation: Sa'd said, "Four *Āyāt* were revealed concerning me. A man from the Anṣār once made some food and invited some Muhājirīn and Anṣār men to it, and we ate and drank until we became intoxicated. We then boasted about our status." Then a man held a camel's bone and injured Sa'd's nose, which was scarred ever since. This occurred before *Al-Khamr* was prohibited, and Allāh later revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ﴾

﴾*O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state*﴿.[3]

Muslim recorded this *Hadīth*,[4] and the collectors of the *Sunan* recorded it, with the exception of Ibn Mājah.[5]

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[1] Aḥmad 1:53

[2] Abu Dāwud 4:80

[3] Abu Dāwud Aṭ-Ṭayālisi, 28

[4] Muslim 4:1878

[5] Abu Dāwud: 1773, *Tuḥfat Al-Aḥwadhi* 8:466, An-Nasā'ī in *Al-Kubrā* 6:348

Another Reason

Ibn Abi Ḥātim narrated that 'Ali bin Abi Ṭālib said, "Abdur-Raḥmān bin 'Awf made some food to which he invited us and served some alcohol to drink. When we became intoxicated, and the time for prayer came, they asked someone to lead us in prayer. He recited 'Say, 'O disbelievers! I do not worship that which you worship, but we worship that which you worship [refer to the correct wording of the *Sūrah*: 109].'" Allāh then revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ﴾

﴾*O you who believe! Do not approach Ṣalāh when you are in a drunken state until you know what you are saying*﴿."[1]

This is the narration collected by Ibn Abi Ḥātim and At-Tirmidhi, who said "*Hasan [Gharīb] Ṣaḥīḥ*."[2] Allāh's statement,

﴿حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ﴾

﴾*until you know what you are saying*﴿ is the best description for when one is intoxicated, that is, when he does not know the meaning of what he is saying. When a person is drunk, he makes obvious mistakes in the recitation and will not be able to be humble during the prayer.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي، فَلْيَنْصَرِفْ فَلْيَنَمْ، حَتَّى يَعْلَمَ مَا يَقُولُ»

«*If one feels sleepy while he is praying, let him sleep for a while so that he knows the meaning of what he is saying.* »[3]

This was also recorded by Al-Bukhāri [4] and An-Nasā'ī.[5] In

[1] Aṭ-Ṭabari 8 :378

[2] *Tuḥfat Al-Aḥwadhi* 8 :380. What is between the brackets is found in the reference given here. This text is considered authentic, although their are some technical problems with its narration. See the reference noted as well as *Al-Mustadrak* no. 3199.

[3] Aḥmad 3 :142

[4] *Fatḥ Al-Bāri* 1 :377

[5] An-Nasā'ī 1 :215

some of the narrations of this *Ḥadīth*, the Messenger ﷺ said,

«فَلَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ»

«...For he might want to ask for forgiveness, but instead curses himself!»[1]

Allāh said,

﴿وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟﴾

﴿nor while Junub (sexually impure), except while passing through, until you bathe (your entire body),﴾

Ibn Abi Ḥātim recorded that Ibn 'Abbās said that Allāh's statement,

﴿وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟﴾

﴿nor while Junub (sexually impure), except while passing through, until you bathe (your entire body,﴾

means, "Do not enter the *Masjid* when you are *Junub*, unless you are just passing by, in which case, you pass through without sitting down."[2]

Ibn Abi Ḥātim said that similar is reported from 'Abdullāh bin Mas'ūd, Anas, Abu 'Ubaydah, Sa'īd bin Al-Musayyib, Abu Aḍ-Ḍuḥā, 'Aṭā', Mujāhid, Masrūq, Ibrāhīm An-Nakha'ī, Zayd bin Aslam, Abu Mālik, 'Amr bin Dīnār, Al-Ḥakam bin 'Uṭaybah, 'Ikrimah, Al-Ḥasan Al-Baṣri, Yaḥyā bin Sa'īd Al-Anṣāri, Ibn Shihāb and Qatādah.[3] Ibn Jarīr recorded that Yazīd bin Abi Ḥabīb commented on Allāh's statement,

﴿وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ﴾

﴿nor while Junub (sexually impure), except while passing through,﴾

when some men from the Anṣār, whose doors literally opened into the *Masjid*, were sexually impure, and they did not have water, their only way to get water was to pass through the *Masjid*. So, Allāh sent down,

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[1] *Fatḥ Al-Bāri* 1:375

[2] Aṭ-Ṭabari 8:382

[3] Aṭ-Ṭabari 8:381-384

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ﴾

﴿nor while Junub (sexually impure), except while passing through,﴾." [1]

What supports this statement by Yazīd bin Abi Ḥabīb, may Allāh have mercy upon him, is Al-Bukhāri's report in his *Ṣaḥīḥ*, that the Messenger of Allāh ﷺ said,

«سُدُّوا كُلَّ خَوْخَةٍ فِي الْمَسْجِدِ إِلَّا خَوْخَةَ أَبِي بَكْرٍ»

«Close all the small doors in this Masjid, except that of Abu Bakr.»[2]

This is what the Prophet ﷺ commanded at the end of his life, knowing that Abu Bakr will be the Khalīfah after him, and that he would need to enter the *Masjid* on numerous occasions to manage the important affairs of the Muslims. Yet, the Messenger of Allāh ﷺ commanded that all the small doors that open into the *Masjid* be closed, except Abu Bakr's door. Some of the *Sunan* compilers recorded the Prophet ﷺ saying that only 'Ali's door should remain open, but this is an error, what is in the *Ṣaḥīḥ* is what is correct.

In his *Ṣaḥīḥ*, Muslim recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ said to me,

«نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ»

«Bring me the garment from the Masjid.»

I said, 'I am having my period.' He said,

«إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ»

«Your period is not in your hand.»[3]

Muslim also collected a similar narration from Abu Hurayrah.[4] This *Ḥadīth* indicates that the woman is allowed to pass through the *Masjid* during menses or post-natal bleeding, and Allāh knows best.

[1] Aṭ-Ṭabari 8:384. The chain is not authertic.

[2] *Fatḥ Al-Bāri* 1:665

[3] Muslim 1:245

[4] Muslim 1:245

Description of *Tayammum*

Allāh said,

﴿وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا﴾

﴾and if you are ill, or on a journey, or one of you comes from the Ghā'iṭ (toilet), or from Lāmastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your face and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.﴿

As for the type of illness which would allow *Tayammum*, it is an illness that one fears would be aggravated by using water, which could be detrimental to a part of the body, or when doing so would prolong an illness. Some scholars said that any type of illness warrants *Tayammum*, because of the general indications of the *Āyah*. As for travelling on a journey, it is known, regardless of its length. Allāh then said,

﴿أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ﴾

﴾or comes from the Ghā'iṭ﴿. The *Ghā'iṭ* is, literally, the flat land,[1] and this part of the *Āyah* refers to the minor impurity. Allāh then said,

﴿أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ﴾

﴾or you Lāmastum women﴿, which was recited *Lamastum* and *Lāmastum*, referring to sexual intercourse. For instance, Allāh said in another *Āyah*,

﴿وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ﴾

﴾And if you divorce them before you have touched them, and you have appointed unto them the dowry, then pay half of that﴿ [2:237], and,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا﴾

﴾O you who believe! When you marry believing women, and

[1] That is, where one goes to relieve oneself.

then divorce them before you have touched them, no 'Iddah (period of waiting) have you to count in respect of them﴾ [33:49].

Ibn Abi Ḥātim recorded that Ibn 'Abbās said that Allāh's statement,

﴿أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ﴾

﴾*or Lāmastum women*﴿ refers to sexual intercourse.[1]

It was reported that 'Ali, Ubayy bin Ka'b, Mujāhid, Ṭāwus, Al-Ḥasan, 'Ubayd bin 'Umayr, Sa'īd bin Jubayr, Ash-Sha'bi, Qatādah and Muqātil bin Ḥayyān said similarly. [2] Allāh said,

﴿فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

﴾*but you do not find water, them perform Tayammum with clean earth,*﴿

In the Two *Ṣaḥīḥs*, it is recorded that 'Imrān bin Ḥuṣayn said,

إن رسول الله ﷺ رأى رجلا معتزلا لم يصل في القوم فقال: «يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ، أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟» قال: بلى، يا رسول الله! ولكن أصابتني جنابة ولا ماء، قال: «عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ»

«*Allāh's Messenger saw a person sitting away from the people and not praying with them. He asked him, 'O so-and-so! What prevented you from offering the prayer with the people, are not you Muslim?' He replied, 'Yes, O Allāh's Messenger! I am Junub and there is no water.' The Prophet ﷺ said, 'Perform Tayammum with clean earth and that will be sufficient for you.'*»[3]

The linguistic meaning of *Tayammum* is to intend, as Arabs say, "May Allāh *Tayammamaka* (direct at you) His care." 'Clean earth' means dust. In his *Ṣaḥīḥ*, Muslim recorded that Ḥudhayfah bin Al-Yamān said that the Messenger of Allāh ﷺ said,

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا

[1] Aṭ-Ṭabari 8:392

[2] Aṭ-Ṭabari 8:392-393

[3] *Fatḥ Al-Bāri* 1:545, Muslim 1:474

الأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

«*We were given preference over people in three things. Our lines (in prayer) were arranged in rows to resemble the rows of the angels, all of the earth was made a Masjid for us, and its dust was made clean for us when there is no water.*»[1]

The Messenger ﷺ mentioned the favor of making dust a purifyer for us, and if there were any other substance to replace it for *Tayammum*, he would have mentioned it.

Imām Aḥmad and the collectors of *Sunan*, with the exception of Ibn Mājah, recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«الصَّعِيدُ الطَّيِّبُ طَهُورُ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ حِجَجٍ، فَإِذَا وَجَدَهُ فَلْيُمِسَّهُ بَشَرَتَهُ، فَإِنَّ ذَلِكَ خَيْرٌ»

«*Clean earth is pure for the Muslim, even if he does not find water for ten years. When he finds water, let him use it for his skin, for this is better.*»[2] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".

Allāh's statement,

﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

﴾*rubbing your faces and hands (Tayammum)*﴿

indicates that *Tayammum* is a substitute for normal ablution, not that it involves cleaning the parts that normal ablution does. Therefore, it is sufficient in *Tayammum* to just wipe the face and hands, as the consensus concurs. The face and hands are wiped with one strike on the sand in this case, as Imām Aḥmad recorded that 'Abdur-Raḥmān bin Abzā said that a man came to 'Umar and asked him, "I am *Junub*, but there is no water." 'Umar said, "Then, do not pray." 'Ammār said, "Do you not remember, O Leader of the Faithful! You and I were on a military expedition when we became *Junub* and did not find water. You did not pray, but I rolled myself in the sand and then prayed. When we went back to the Prophet, we mentioned to him what had happened. He said to me,

[1] Muslim 1 : 371

[2] Aḥmad 5:180, Abu Dāwud 1:235, *Tuḥfat Al-Aḥwadhi* 1:388, An-Nasā'ī 1:171

«إِنَّمَا كَانَ يَكْفِيكَ»

«*This would have been sufficient for you*», and the Prophet ﷺ stroked his hand on the earth once, blew into it and wiped his face and hands."[1]

The Muslim *Ummah*, rather than all other nations, was favored with the allowance of *Tayammum*. In the Two *Ṣaḥīḥs*, it is recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ» وفي لفظ: «فَعِنْدَهُ طَهُورُهُ وَمَسْجِدُهُ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«*I have been given five things which were not given to any (Prophet) before me: Allāh made me victorious with fright that covers a month's distance. The earth has been made for me (and for my followers) a place for praying and an object to perform purification with. Therefore let my followers pray wherever the time of a prayer is due - and in another narration - he will have his means of purity and his Masjid. The spoils of war have been made lawful for me and it was not made so for anyone else before me. I have been given the right of intercession (on the Day of Resurrection.) Every Prophet used to be sent to his nation exclusively, but I have been sent to all mankind.*»[2]

We also mentioned the *Ḥadīth* of Ḥudhayfah that Muslim recorded;

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ، جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا، وَتُرْبَتُهَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

«*We were preferred with three things over people. Our lines (in prayer) were arranged in rows to resemble the rows of the angels, all of the earth was made a Masjid for us, and its dust was made clean for us when there is no water.*»[3]

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[1] Aḥmad 4:265

[2] *Fatḥ Al-Bāri* 1:519, Muslim 1:370

[3] Muslim 1:371

وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ﴿٤٥﴾
مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ
سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ غَيْرَ مُسْمَعٍ وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ
وَطَعْنًا فِى ٱلدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا
لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ﴿٤٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا
مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا
عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ
ٱللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ
ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا
﴿٤٨﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ
وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا
مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾

Allāh said in this *Āyah*,

﴿فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا﴾

﴾rubbing your faces and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.﴿ meaning, a part of His pardoning and forgiving is that He allows you to use *Tayammum* and to pray after using it when there is no water, to make things easy for you. This *Āyah* sanctifies the position of the prayer, it being too sacred than to be performed in a defecient manner, like in a state of drunkenness, until one becomes aware of what he is saying, or sexually impure, until he bathes (*Ghusl*), or after answering the call of nature, until he performs ablution. There are exceptions when one is ill or when there is no water. In this case, Allāh allows us to use *Tayammum*, out of His mercy and kindness for His servants, and to facilitate them, all praise is due to Allāh.

The Reason behind allowing *Tayammum*

Al-Bukhāri recorded that 'Ā'ishah said, "We set out with Allāh's Messenger ﷺ on one of his journeys until we reached Al-Bayḍā' or Dhāt-ul-Jaysh, where a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. There was no water source or any water with them at that place, so the people went to Abu Bakr Aṣ-Ṣiddīq and said, 'Don't you see

what 'Ā'ishah has done! She has made Allāh's Messenger and the people stay where there is no source of water and they have no water with them.' Abu Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh. He said to me, 'You have detained Allāh's Messenger and the people where there is no source of water and they have no water with them.' So he admonished me and said what Allāh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the verses of *Tayammum*, and they all performed *Tayammum*. Usayd bin Ḥuḍayr said, 'O the family of Abu Bakr! This is not the first blessing of yours.' Then the camel on which I was riding was moved from its place and the necklace was found beneath it."[1] Al-Bukhāri and Muslim recorded this *Ḥadīth*.[2]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾﴾

﴾44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the right path.﴿

﴾45. Allāh has full knowledge of your enemies, and Allāh is sufficient as a Wali (Protector), and Allāh is sufficient as a Helper.﴿

﴾46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word and disobey," and "Hear and let you hear nothing." And Rā'ina with a twist of their tongues and as a mockery of the religion. And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them,

[1] *Fatḥ Al-Bāri* 1:514

[2] *Fatḥ Al-Bāri* 7:24, 12:180 and Muslim 1:279

and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.﴾

Chastising the Jews for Choosing Misguidance, Altering Allāh's Words, and Mocking Islām

Allāh states that the Jews, may Allāh's continued curse fall on them until the Day of Resurrection, have purchased the wrong path instead of guidance, and ignored what Allāh sent down to His Messenger Muḥammad ﷺ. They also ignored the knowledge that they inherited from previous Prophets, about the description of Muḥammad ﷺ, so that they may have a small amount of the delights of this life.

﴿وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ﴾

﴾and wishing that you should go astray from the right path.﴿

for they would like that you disbelieve in what was sent down to you, O believers, and that you abandon the guidance and beneficial knowledge that you have.

﴿وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ﴾

﴾Allāh has full knowledge of your enemies﴿

meaning, Allāh has better knowledge of your enemies, and He warns you against them.

﴿وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا﴾

﴾and Allāh is sufficient as a Wali (Protector), and Allāh is Sufficient as a Helper﴿

He is a Sufficient Protector for those who seek refuge with Him and a Sufficient Supporter for those who seek His help. Allāh then said,

﴿يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ﴾

﴾there are some who displace words from (their) right places﴿

meaning, they intentionally and falsely alter the meanings of the Words of Allāh and explain them in a different manner than what Allāh meant,

﴿وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا﴾

﴾And say: "We hear your word and disobey﴿

saying, "We hear what you say, O Muḥammad, but we do not

obey you in it," as Mujāhid and Ibn Zayd explained.[1]

This is the implied meaning of the *Āyah*, and it demonstrates the Jews' disbelief, stubbornness and disregard for Allāh's Book after they understood it, all the while aware of the sin and punishment that this behavior will earn for them. Allāh's statement,

﴿وَاسْمَعْ غَيْرَ مُسْمَعٍ﴾

﴾*And "Hear and let you hear nothing."*﴿

means, hear our words, may you never hear anything, as Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās.[2] This is the Jews' way of mocking and jesting, may Allāh's curse descend on them.

﴿وَرَٰعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ﴾

﴾*And Rā'inā, with a twist of their tongues and as a mockery of the religion.*﴿

meaning, they pretend to say, 'Hear us,' when they say, *Rā'inā* (an insult in Hebrew, but in Arabic it means 'Listen to us.').' Yet, their true aim is to curse the Prophet ﷺ. We mentioned this subject when we explained Allāh's statement,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقُولُوا۟ رَٰعِنَا وَقُولُوا۟ ٱنظُرْنَا﴾

﴾*O you who believe! Say not Rā'inā but say Unẓurnā (make us understand)*﴿.

Therefore, Allāh said about them, while they pretend to say other than what they truly mean,

﴿لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ﴾

﴾*With a twist of their tongues and as a mockery of the religion*﴿

because of their cursing the Prophet ﷺ. Allāh then said,

﴿وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

﴾*And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allāh has cursed them for their disbelief, so*

[1] Aṭ-Ṭabari 8:433

[2] Aṭ-Ṭabari 8:434

they believe not except a few.﴾

meaning, their hearts are cast away from the path of righteousness and therefore, no beneficial part of faith enters it. Earlier, when we explained,

﴿فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴾*so little is that which they believe*﴿ which means they do not have beneficial faith.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾﴾

﴾*47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards or curse them as We cursed the people of the Sabbath. And the commandment of Allāh is always executed.*﴿

﴾*48. Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.*﴿

Calling the People of the Book to Embrace the Faith, Warning them Against Doing Otherwise

Allāh commands the People of the Scriptures to believe in what He has sent down to His servant and Messenger, Muḥammad ﷺ, the Glorious Book that conforms to the good news that they already have about Muḥammad ﷺ. He also warns them,

﴿مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ﴾

﴾*before We efface faces and turn them backwards*﴿

Al-'Awfi said that Ibn 'Abbās said that 'effacing' here refers to blindness,

﴿فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ﴾

﴾*and turn them backwards*﴿ meaning, We put their faces on

their backs, and make them walk backwards, since their eyes will be in their backs.[1] Similar was said by Qatādah and 'Aṭiyah Al-'Awfī.[2]

This makes the punishment even more severe, and it is a parable that Allāh set for ignoring the truth, preferring the wrong way and turning away from the plain path for the paths of misguidance. Therefore, such people walk backwards.

Similarly, some said that Allāh's statement,

﴿إِنَّا جَعَلْنَا فِىٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ۝٨ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا﴾

﴾*Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them*﴿

that is a parable that Allāh gave for their deviation and hindrance from guidance.

Ka'b Al-Aḥbār Embraces Islām Upon Hearing this *Āyah* [4:47]

It was reported that Ka'b Al-Aḥbār became Muslim when he heard this *Āyah* [4:47]. Ibn Jarīr recorded that 'Īsā bin Al-Mughīrah said: We were with Ibrāhīm when we talked about the time when Ka'b became Muslim. He said, 'Ka'b became Muslim during the reign of 'Umar, for he passed by Al-Madīnah intending to visit Jerusalem, and 'Umar said to him, "Embrace Islām, O Ka'b.' Ka'b said, 'Do you not read in your Book,

﴿مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ﴾

﴾*The likeness of those who were entrusted with the Tawrāh...*﴿ [62:5] until,

﴿أَسْفَارًا﴾

﴾*Books*﴿ I am among those who were entrusted with the Tawrāh.' 'Umar left him alone and Ka'b went on to Ḥimṣ (in Syria) and heard one of its inhabitants recite this *Āyah* while

[1] Aṭ-Ṭabari 8:440

[2] Aṭ-Ṭabari 8:441

feeling sad,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ﴾

﴾O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards﴿.

Ka'b said, 'I believe, O Lord! I embraced Islām, O Lord!' for He feared that this might be struck by this threat. He then went back to his family in Yemen and returned with them all as Muslims."[1] Allāh's statement,

﴿أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَـٰبَ ٱلسَّبْتِ﴾

﴾or curse them as We cursed the people of the Sabbath.﴿

refers to those who breached the sanctity of the Sabbath, using deceit, for the purpose of doing more work. Allāh changed these people into apes and swine, as we will come to know in the explanation of *Sūrat Al-A'rāf* (7). Allāh's statement,

﴿وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا﴾

﴾And the commandment of Allāh is always executed.﴿

means, when He commands something, then no one can dispute or resist His command.

Allāh Does not Forgive *Shirk*, Except After Repenting From it

Allāh said that He,

﴿لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ﴾

﴾forgives not that partners should be set up with Him (in worship),﴿

meaning, He does not forgive a servant if he meets Him while he is associating partners with Him,

﴿وَيَغْفِرُ مَا دُونَ ذَٰلِكَ﴾

[1] Aṭ-Ṭabari 8:446

﴾*but He forgives except that*﴿ of sins,

﴾لِمَن يَشَآءُ﴿

﴾*to whom He wills*﴿ of His servants.

Imām Aḥmad recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«إِنَّ اللهَ يَقُولُ: يَا عَبْدِي مَا عَبَدْتَنِي وَرَجَوْتَنِي، فَإِنِّي غَافِرٌ لَكَ عَلَىٰ مَا كَانَ فِيكَ، يَا عَبْدِي إِنَّكَ إِنْ لَقِيتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً مَا لَمْ تُشْرِكْ بِي، لَقِيتُكَ بِقُرَابِهَا مَغْفِرَةً»

«*Allāh said, "O My servant! As long as you worship and beg Me, I will forgive you, no matter your shortcomings. O My servant! If you meet Me with the earth's fill of sin, yet you do not associate any partners with Me, I will meet you with its fill of forgiveness."*»

Only Aḥmad recorded this *Ḥadīth* with this chain of narration.[1]

Imām Aḥmad recorded that Abu Dharr said, "I came to the Messenger of Allāh ﷺ and he said,

«مَا مِنْ عَبْدٍ قَالَ: لَا إِلٰهَ إِلَّا اللهُ ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلَّا دَخَلَ الْجَنَّةَ» قلت: وإن زنى وإن سرق؟ قال: «وَإِنْ زَنَىٰ وَإِنْ سَرَقَ». قلت: وإن زنى وإن سرق؟ قال: «وَإِنْ زَنَىٰ وَإِنْ سَرَقَ ثَلَاثًا»، ثم قال في الرابعة: «عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ»

«*"No servant proclaims,'There is no deity worthy of worship except Allāh,' and dies on that belief, but will enter Paradise." I said, "Even if he committed adultery and theft?" He said, "Even if he committed adultery and theft." I asked again, "Even if he committed adultery and theft?" He said, "Even if he committed adultery and theft." The fourth time, he said, "Even if Abu Dharr's nose was put in the dust."*»[2]

Abu Dharr departed while pulling his *Izār* and saying, "Even if Abu Dharr's nose was put in the dust." Ever since that happened, Abu Dharr used to narrate the *Ḥadīth* and then comment, "Even if Abu Dharr's nose was put in dust."[3] The

[1] Aḥmad 5:154

[2] Meaning, "In spite of Abu Dharr".

[3] Aḥmad 5:152

أُولَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾ فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾ ۞ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا ﴿٥٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

Two *Ṣaḥīḥs* recorded this *Ḥadīth*[1]

Al-Bazzār recorded that Ibn 'Umar said, "We used to refrain from begging (Allāh) for forgiveness for those who commit major sins until we heard our Prophet ﷺ reciting,

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴾Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;﴿, and his ﷺ saying,

«أَخَّرْتُ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ»

«I have reserved my intercession on the Day of Resurrection for those among my Ummah who commit major sins.»"[2]

Allāh's statement,

﴿وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا﴾

﴾and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.﴿ is similar to His statement,

﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

[1] *Fatḥ Al-Bāri* 10:294 and Muslim 1:95

[2] *Kashf Al-Astār* 4:84

﴾*Verily, joining others in worship with Allāh is a great Ẓūlm (wrong) indeed.*﴿

In the Two *Ṣaḥīḥs*, it is recorded that Ibn Mas'ūd said, "I said, 'O Messenger of Allāh! Which is the greatest sin?' He said,

«أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ»

«*To make a rival with Allāh, while He Alone created you.*»"[1]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾ انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥١﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾﴾

﴾*49. Have you not seen those who claim sanctity for themselves? Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a Fatīl.*﴿

﴾*50. Look, how they invent a lie against Allāh, and enough is that as a manifest sin.*﴿

﴾*51. Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Ṭāghūt and say to those who disbelieve, "These people are better guided on the way," than the believers.*﴿

﴾*52. They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper.*﴿

Chastising and Cursing the Jews for Claiming Purity for Themselves and Believing in *Jibt* and *Ṭāghūt*

Al-Ḥasan and Qatādah said, "This *Āyah*,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ﴾

﴾*Have you not seen those who claim sanctity for themselves?*﴿ .

was revealed about the Jews and Christians when they said, 'We are Allāh's children and His loved ones.'"[2] Ibn Zayd also

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[1] *Fatḥ Al-Bāri* 8:350 and Muslim 1:90

[2] Aṭ-Ṭabari 8:452

said, "This *Āyah* was revealed concerning their statement,

﴿نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ﴾

﴾We are the children of Allāh and His loved ones﴿

and their statement,

﴿لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ﴾

﴾None shall enter Paradise unless he be a Jew or a Christian﴿."[1]

This is why Allāh said,

﴿بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ﴾

﴾Nay, but Allāh sanctifies whom He wills,﴿

meaning, the decision in this matter is with Allāh Alone, because He has perfect knowledge of the true reality and secrets of all things. Allāh then said,

﴿وَلَا يُظْلَمُونَ فَتِيلًا﴾

﴾And they will not be dealt with injustice even equal to the extent of a Fatīl,﴿

meaning, He does no injustice with anyone's compensation in any part of his reward, even if it was the weight of a *Fatīl*. Ibn 'Abbās, Mujāhid, 'Ikrimah, 'Aṭā', Al-Ḥasan, Qatādah and others among the Salaf said that *Fatīl* means, "The scalish thread in the long slit of the date-stone."[2] Allāh said,

﴿ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ﴾

﴾Look, how they invent a lie against Allāh,﴿ claiming purity for themselves, their claim that they are Allāh's children and His loved ones, their statement;

﴿لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ﴾

﴾None shall enter Paradise unless he be a Jew or a Christian﴿

their statement;

﴿لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ﴾

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[1] Aṭ-Ṭabari 8:453

[2] Aṭ-Ṭabari 8:458,459

﴾The Fire shall not touch us but for a number of days﴿

and their reliance on the righteous deeds of their forefathers. Allāh has decreed that the good actions of the fathers do not help the children, when He said,

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ﴾

﴾That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn﴿.

Allāh then said,

﴿وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا﴾

﴾and enough is that as a manifest sin.﴿ meaning, these lies and fabrications of theirs are sufficent. Allāh's statement,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَـٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّـٰغُوتِ﴾

﴾Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Ṭāghūt﴿.

Muḥammad bin Isḥāq said from Ḥassan bin Fā'id that 'Umar bin Al-Khaṭṭāb said, "*Jibt* is sorcery and *Ṭāghūt* is the Shayṭān."[1] Abu Naṣr Ismā'īl bin Ḥammād Al-Jawhari, the renowned scholar, said in his book *As-Siḥaḥ*, "*Al-Jibt* means idol, soothsayer and sorcerer." Ibn Abi Ḥātim recorded that Jābir bin 'Abdullāh was asked about *Ṭāghūt*, and he said, "They are soothsayers upon whom the devils descend."[2] Mujāhid said "*Ṭāghūt* is a devil in the shape of man, and they refer to him for judgment."[3] Imām Mālik said, "*Ṭāghūt* is every object that is worshipped instead of Allāh, the Exalted and Most Honored."

Disbelievers Are not Better Guided Than Believers

Allāh said,

﴿وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَـٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا﴾

﴾and say to those who disbelieve, "These people are better guided on the way," than the believers.﴿

[1] Aṭ-Ṭabari 8 :462

[2] Ibn Abi Ḥātim 3 :994

[3] Aṭ-Ṭabari 8 :462

preferring the disbelievers over Muslims, because of their ignorance, un-religious nature and disbelief in Allāh's Book which is before them.

Ibn Abi Ḥātim recorded that 'Ikrimah said, "Ḥuyay bin Akhṭab and Ka'b bin Al-Ashraf (two Jewish leaders) came to the people of Makkah, who said to them, 'You (Jews) are people of the Book and knowledge, so judge us and Muḥammad.' They said, 'Describe yourselves and describe Muḥammad.' They said, 'We keep relation with kith and kin, slaughter camels (for the poor), release the indebted and provide water for the pilgrims. As for Muḥammad he is without male children, he severed our relations, and the thieves who rob pilgrims (the tribe of) Ghifār follow him. So who is better, we or him?' They said, 'You are more righteous and better guided.' Thereafter, Allāh sent down,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا﴾

﴾*Have you not seen those who were given a portion*﴿."[1]

This story was also reported from Ibn 'Abbās and several others among the Salaf.

Allāh's Curse on the Jews

This *Āyah* [4:52] contains a curse for the Jews and informs them that they have no supporter in this life or the Hereafter, because they sought the help of the idolators. They uttered this statement [in *Āyah* 4:51] to lure the disbelievers into supporting them, and they ultimately gathered their forces for the battle of Al-Aḥzab,[2] forcing the Prophet ﷺ and his Companions to dig a defensive tunnel around Al-Madīnah. But, Allāh saved the Muslims from their evil,

﴿وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ٢٥﴾

﴾*And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty*﴿.

[1] Ibn Abi Ḥātim 3:994, and Aṭ-Ṭabari 5:133

[2] See *Sūrat Al-Aḥzāb* (33)

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ۝٥٣ أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ۝٥٤ فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ۝٥٥﴾

﴾*53. Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr.*﴿

﴾*54. Or do they envy men for what Allāh has given them of His bounty? Then, We have already given the family of Ibrāhīm the Book and Al-Ḥikmah, and conferred upon them a great kingdom.*﴿

﴾*55. Of them were (some) who believed in it, and of them were (some) who rejected it; and enough is Hell for burning (them).*﴿

The Envy and Miserly Conduct of the Jews

Allāh asked the Jews if they have a share in the dominion. That is merely a statement of rebuke, since they do not have any share in the dominion. Allāh then described them as misers,

﴿فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا﴾

﴾*Then in that case they would not give mankind even a Naqīr.*﴿

Meaning, if they had a share in the sovereignty and dominion, they would not give anyone anything, especially Muḥammad ﷺ, even if it was the speck on the back of a date-stone, which is the meaning of *Naqīr* according to Ibn 'Abbās and the majority of the scholars. This *Āyah* is similar to another of Allāh's statements,

﴿قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ﴾

﴾*Say: "If you possessed the treasure of the mercy of my Lord, then you would surely withold it out of fear of spending it.*﴿

meaning, for fear that what you have might end, although there is no such possibility here. This only demonstrates their greedy and stingy nature. This is why Allāh said,

﴿وَكَانَ ٱلْإِنسَٰنُ قَتُورًا﴾

﴾*And man is ever Qatūr*﴿ meaning *Bakhīl* (stingy). Allāh then said,

﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ﴾

﴾*Or do they envy men for what Allāh has given them of His Bounty?*﴿ referring to their envy of the Prophet ﷺ for the great prophethood that Allāh entrusted him with. Their envy made them reject him, because he was an Arab and not from the Children of Israel.

At-Ṭabarāni recorded that Ibn 'Abbās said that,

﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ﴾

﴾*Or do they envy men*﴿ means, "We are the worthy people, rather than the rest of the people."[1] Allāh said,

﴿فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا﴾

﴾*Then, We have already given the family of Ibrāhīm the Book and Al-Ḥikmah, and conferred upon them a great kingdom.*﴿

meaning, We gave the prophethood to the tribes of the Children of Israel, who are among the offspring of Ibrāhīm and sent down the Books to them. These Prophets ruled the Jews with the prophetic tradition, and We made kings among them. Yet,

﴿فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ﴾

﴾*Of them were (some) who believed in it;*﴿

referring to Allāh's favor and bounty (Prophets, Books, kingship),

﴿وَمِنْهُم مَّن صَدَّ عَنْهُ﴾

﴾*and of them were (some) who rejected it*﴿

by disbelieving in it, ignoring it, and hindering the people from its path, although this bounty was from and for them, the Children of Israel. They disputed with their own Prophets; so what about you, O Muḥammad ﷺ, especially since you are not from the Children of Israel? Mujāhid said,

﴿فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ﴾

﴾*Of them were (some) who believed in [him],*﴿ "Muḥammad ﷺ,

﴿وَمِنْهُم مَّن صَدَّ عَنْهُ﴾

[1] At-Ṭabarāni 11:146

﴿and of them were (some) who rejected [him].﴾"[1]

Therefore, O Muḥammad, the rejection of you because of their disbelief is even more severe and they are even further from the truth that you brought them. This is why Allāh threatened them,

﴿وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا﴾

﴿*and enough is Hell for burning (them).*﴾, meaning, the Fire is a just punishment for them because of their disbelief, rebellion and defiance of Allāh's Books and Messengers.

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَـٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَنُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾﴾

﴿56. Surely, those who disbelieved in Our Āyāt, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All-Wise.﴾

﴿57. But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwājun Muṭahharatun (purified mates), and We shall admit them to shades, wide and ever deepening.﴾

The Punishment of Those Who Disbelieve in Allāh's Books and Messengers

Allāh describes the torment in the Fire of Jahannam for those who disbelieve in His *Āyāt* and hinder from the path of His Messengers. Allāh said,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِنَا﴾

﴿*Surely, those who disbelieved in Our Āyāt ,*﴾

meaning, We will place them in the Fire which will encompass every part of their bodies. Allāh then states that their punishment and torment are everlasting,

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[1] Aṭ-Ṭabari 8:482, meaning the personal pronoun *Ha* was understood by "him" to be "him" rather than "it".

﴿كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَـٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ﴾

﴾We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment﴿.

Al-A'mash said that Ibn 'Umar said, "When their skin are burned, they will be given another skin in replacement, and this skin will be as white as paper."[1] This was collected by Ibn Abi Ḥātim, who also recorded that Al-Ḥasan said,

﴿كُلَّمَا نَضِجَتْ جُلُودُهُم﴾

﴾As often as their skins are roasted through,﴿

"Their skin will be roasted through, seventy thousand times every day." Ḥusayn said; Fuḍayl added that Hishām said that Al-Ḥasan also said that,

﴿كُلَّمَا نَضِجَتْ جُلُودُهُم﴾

﴾As often as their skins are roasted through,﴿

means, "Whenever the Fire has roasted them through and consumed their flesh, they will be told, 'Go back as you were before,' and they will."[2]

The Wealth of the Righteous; Paradise and its Joy

Allāh said,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَنُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا﴾

﴾But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever.﴿

describing the destination of the happy ones in the gardens of Eden, beneath which rivers flow in all of its areas, spaces and corners, wherever they desire and wish. They will reside in it for eternity, and they will not be transferred or removed from it, nor would they want to move from it. Allāh said,

﴿لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ﴾

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[1] Aṭ-Ṭabari 8:484

[2] Aṭ-Ṭabari 8:485

﴾*Therein they shall have Azwājun Muṭahharatun (purified mates),*﴿

free of menstruation, postnatal bleeding, filth, bad manners and shortcomings. Ibn 'Abbās said that the *Āyah* means, "They are purified of filth and foul things."[1] Similar was said by 'Aṭā', Al-Ḥasan, Aḍ-Ḍaḥḥāk, An-Nakha'ī, Abu Ṣāliḥ, 'Aṭiyah, and As-Suddi.[2] Mujāhid said that they are, free of urine, menstruation, spit, mucous and pregnancies." Allāh's statement,

﴾وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا﴿

﴾*And We shall admit them to shades, wide and ever deepening (Paradise).*﴿

means, wide, extensive, pure and elegant shade. Ibn Jarīr recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا: شَجَرَةُ الْخُلْدِ»

«*There is a tree in Paradise, that if a rider travels under its shade for a hundred years, he will not cross it. It is the Tree of Everlasting Life.*»[3]

﴾إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ۝٥٨﴿

﴾*58. Verily, Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.*﴿

The Command to Return the Trusts to Whomever They Are Due

Allāh commands that the trusts be returned to their rightful

[1] Aṭ-Ṭabari 1:395

[2] Ibn Abi Ḥātim 1:92

[3] Aṭ-Ṭabari 8:489 It is also recorded by Aḥmad and Aṭ-Ṭayālisi. This version, with the words, "The Tree of Everlasting Life." Is not authentic. The remainder of the *Ḥadīth*, which is authentic, was recorded by Al-Bukhāri and others.

owners. Al-Ḥasan narrated that Samurah said that the Messenger of Allāh ﷺ said,

«أَدِّ الْأَمَانَةَ إِلَىٰ مَنِ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ»

«Return the trust to those who entrusted you, and do not betray those who betrayed you.»

Imām Aḥmad and the collectors of *Sunan* recorded this *Ḥadīth*.[1] This command refers to all things that one is expected to look after, such as Allāh's rights on His servants: praying, *Zakāh*, fasting, penalties for sins, vows and so forth. The command also includes the rights of the servants on each other, such as what they entrust each other with, including the cases that are not recorded or documented. Allāh commands that all types of trusts be fulfillled. Those who do not implement this command in this life, it will be extracted from them on the Day of Resurrection. It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«لَتُؤَدُّنَّ الْحُقُوقَ إِلَىٰ أَهْلِهَا حَتَّى يُقْتَصَّ لِلشَّاةِ الْجَمَّاءِ مِنَ الْقَرْنَاءِ»

«The rights will be rendered back to those to whom they are due, and even the sheep that does not have horns will take revenge from the horned sheep.»[2]

Ibn Jarīr recorded that Ibn Jurayj said about this *Āyah*, "It was revealed concerning 'Uthmān bin Ṭalḥah from whom the Messenger of Allāh ﷺ took the key of the Ka'bah and entered it on the Day of the victory of Makkah. When the Prophet ﷺ went out, he was reciting this *Āyah*,

﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا﴾

﴾Verily, Allāh commands that you should render back the trusts to those, to whom they are due﴿.

He then called 'Uthmān and gave the key back to him." Ibn Jarīr also narrated that 'Umar bin Al-Khaṭṭāb said, "When the Messenger of Allāh ﷺ went out of the Ka'bah, he was reciting this *Āyah*,

﴿إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا﴾

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[1] Aḥmad 3:414, Abu Dāwud 3:805 and *Tuḥfat Al-Aḥwadhi* 4:479

[2] Muslim 4:1097

﴾Verily, Allāh commands that you should render back the trusts to those, to whom they are due﴿.

May I sacrifice my father and mother for him, I never heard him recite this *Āyah* before that."[1] It is popular that this is the reason behind revealing the *Āyah* (4:58). Yet, the application of the *Āyah* is general, and this is why Ibn 'Abbās and Muḥammad bin Al-Ḥanafiyyah said, "This *Āyah* is for the righteous and wicked," meaning it is a command that encompasses everyone.

The Order to Be Just

Allāh said,

﴿وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ﴾

﴾and that when you judge between men, you judge with justice.﴿

commanding justice when judging between people. Muḥammad bin Ka'b, Zayd bin Aslam and Shahr bin Ḥawshab said; "This *Āyah* was revealed about those in authority",[2] meaning those who judge between people. A *Ḥadīth* states,

«إِنَّ اللهَ مَعَ الْحَاكِمِ مَا لَمْ يَجُرْ، فَإِذَا جَارَ وَكَلَهُ اللهُ إِلَى نَفْسِهِ»

«Allāh is with the judge as long as he does not commit injustice, for when he does, Allāh will make him reliant on himself.»[3]

A statement goes, "One day of justice equals forty years of worship."[4] Allāh said,

﴿إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ﴾

﴾Verily, how excellent is the teaching which He (Allāh) gives you!﴿

[1] Aṭ-Ṭabari 8:492, as well as others. The narrations, about the revelation of the *Āyah*, and the statement of 'Umar, may Allāh be pleased with him, are not authentic. There is, however a narration supporting the remainder of the information with Al-Bukhāri, no. 4289.

[2] Aṭ-Ṭabari 8:490

[3] Ibn Mājah 2:775

[4] *Al-Kanz* 6:12

meaning, His commands to return the trusts to their owners, to judge between people with justice, and all of His complete, perfect and great commandments and laws. Allāh's statement,

﴿إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا﴾

﴾Truly, Allāh is Ever All-Hearer, All-Seer.﴿

means, He hears your statements and knows your actions.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾﴾

﴾59. O you who believe! Obey Allāh and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.﴿

The Necessity of Obeying the Rulers in Obedience to Allāh

Al-Bukhāri recorded that Ibn 'Abbās said that the *Āyah*,

﴿أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ﴾

﴾Obey Allāh and obey the Messenger, and those of you who are in authority.﴿

"Was revealed about 'Abdullāh bin Ḥudhāfah bin Qays bin 'Adi, who the Messenger of Allāh ﷺ sent on a military expedition."[1] This statement was collected by the Group, with the exception of Ibn Mājah[2] At-Tirmidhi said, "*Ḥasan, Gharīb*". Imām Aḥmad recorded that 'Ali said, "The Messenger of Allāh ﷺ sent a troop under the command of a man from Al-Anṣār. When they left, he became angry with them for some reason and said to them, 'Has not the Messenger of Allāh ﷺ commanded you to obey me?' They said, 'Yes.' He said, 'Collect some wood,' and then he started a fire with the wood, saying, 'I command you to enter the fire.' The people almost entered the fire, but a young man among them said, 'You only ran away

[1] *Fatḥ Al-Bāri* 8:101

[2] Muslim 3:1465, Abu Dāwud 3:92, *Tuḥfat Al-Aḥwadhi* 5:364 and An-Nasā'ī 7:154

from the Fire to Allāh's Messenger. Therefore, do not rush until you go back to Allāh's Messenger, and if he commands you to enter it, then enter it.' When they went back to Allāh's Messenger ﷺ, they told him what had happened, and the Messenger ﷺ said,

«لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمْ مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

«*Had you entered it, you would never have departed from it. Obedience is only in righteousness.*»"[1]

This *Hadīth* is recorded in the Two *Sahīhs*.[2] Abu Dāwud recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ»

«*The Muslim is required to hear and obey in that which he likes and dislikes, unless he was commanded to sin. When he is commanded with sin, then there is no hearing or obeying.*»

This *Hadīth* is recorded in the Two *Sahīhs*.[3] 'Ubādah bin Aṣ-Ṣāmit said, "We gave our pledge to Allāh's Messenger to hear and obey (our leaders), while active and otherwise, in times of ease and times of difficulty, even if we were deprived of our due shares, and to not dispute this matter (leadership) with its rightful people. The Prophet ﷺ said,

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ فِيهِ مِنَ اللهِ بُرْهَانٌ»

«*Except when you witness clear Kufr about which you have clear proof from Allāh.*»"

This *Hadīth* is recorded in the Two *Sahīhs*.[4] Another *Hadīth* narrated by Anas states that the Messenger of Allāh ﷺ said,

«اسْمَعُوا وَأَطِيعُوا، وَإِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيبَةٌ»

«*Hear and obey (your leaders), even if an Ethiopian slave whose head is like a raisin, is made your chief.*»

[1] Aḥmad 1:82
[2] *Fatḥ Al-Bāri* 7:655, Muslim 3:1469
[3] Abd Dāwud: 2626, Bukhari: 7144 and Muslim: 1839
[4] *Fatḥ Al-Bāri* 13:204, Muslim 3:470

Al-Bukhāri recorded this *Ḥadīth*.[1] Umm Al-Ḥuṣayn said that she heard the Messenger of Allāh ﷺ giving a speech during the Farewell *Ḥajj*, in which he said;

«وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللهِ، اسْمَعُوا لَهُ وَأَطِيعُوا»

«*Even if a slave was appointed over you, and he rules you with Allāh's Book, then listen to him and obey him.*»

Muslim recorded this *Ḥadīth*.[2] In another narration with Muslim, the Prophet ﷺ said,

«عَبْدًا حَبَشِيًّا مَجْدُوعًا»

«*Even if an Ethiopian slave, whose nose was mutilated...* »

In the Two *Ṣaḥīḥs*, it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَىٰ أَمِيرِي فَقَدْ عَصَانِي»

«*Whoever obeys me, obeys Allāh, and whoever disobeys me, disobeys Allāh. Whoever obeys my commander, obeys me, and whoever disobeys my commander, disobeys me.* »[3]

This is why Allāh said,

﴿أَطِيعُوا اللَّهَ﴾

﴾*Obey Allāh*﴿, adhere to His Book,

﴿وَأَطِيعُوا الرَّسُولَ﴾

﴾*and obey the Messenger*﴿, adhere to his Sunnah,

﴿وَأُولِي الْأَمْرِ مِنكُمْ﴾

﴾*And those of you who are in authority*﴿

in the obedience to Allāh which they command you, not what constitutes disobedience of Allāh, for there is no obedience to anyone in disobedience to Allāh, as we mentioned in the authentic *Ḥadīth*,

[1] *Fatḥ Al-Bāri* 13:130

[2] Muslim:1838

[3] *Fatḥ Al-Bāri* 13:119 and Muslim 3:1466

الجزء الخامس ٨٨ سورة النساء

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ
وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ
ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ
صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا
إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا
فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي
أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا
لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ
جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

«Obedience is only in righteousness.»[1]

The Necessity of Referring to the Qur'ān and Sunnah for Judgment

Allāh said,

﴿فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

﴾(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger﴿. Mujāhid and several others among the Salaf said that the *Āyah* means, "(Refer) to the Book of Allāh and the Sunnah of His Messenger."[2]

This is a command from Allāh that whatever areas the people dispute about, whether major or minor areas of the religion, they are required to refer to the Qur'ān and Sunnah for judgment concerning these disputes. In another *Āyah*, Allāh said,

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

﴾And in whatsoever you differ, the decision thereof is with Allāh﴿.

Therefore, whatever the Book and Sunnah decide and testify to the truth of, then it, is the plain truth. What is beyond truth, save falsehood? This is why Allāh said,

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[1] *Fatḥ Al-Bāri* 13:130

[2] Aṭ-Ṭabari 8:504

﴿إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴾if you believe in Allāh and in the Last Day.﴿

meaning, refer the disputes and conflicts that arise between you to the Book of Allāh and the Sunnah of His Messenger ﷺ for judgment. Allāh's statement,

﴿إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴾if you believe in Allāh and in the Last Day.﴿

indicates that those who do not refer to the Book and Sunnah for judgment in their disputes, are not believers in Allāh or the Last Day. Allāh said,

﴿ذَٰلِكَ خَيْرٌ﴾

﴾That is better﴿ meaning, referring to the Book of Allāh and the Sunnah of His Messenger for judgment in various disputes is better,

﴿وَأَحْسَنُ تَأْوِيلًا﴾

﴾and more suitable for final determination.﴿

meaning, "Has a better end and destination," as As-Suddi and several others have stated[1] while Mujāhid said, "Carries a better reward."[2]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾﴾

﴾60. Have you not seen those (hyprocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt while they have been

[1] Aṭ-Ṭabari 8 :506

[2] Aṭ-Ṭabari 8 :506

ordered to reject them. But Shayṭān wishes to lead them far astray.﴿

﴾*61. And when it is said to them: "Come to what Allāh has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.*﴿

﴾*62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"*﴿

﴾*63. They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word to reach their inner selves.*﴿

Referring to Other than the Qur'ān and Sunnah for Judgment is Characteristic of Non-Muslims

Allāh chastises those who claim to believe in what Allāh has sent down to His Messenger ﷺ and to the earlier Prophets, yet they refer to other than the Book of Allāh and the Sunnah of His Messenger ﷺ for judgment in various disputes. It was reported that the reason behind revealing this *Āyah* was that a man from the Anṣār and a Jew had a dispute, and the Jew said, "Let us refer to Muḥammad to judge between us." However, the Muslim man said, "Let us refer to Ka'b bin Al-Ashraf (a Jew) to judge between us." It was also reported that the *Āyah* was revealed about some hypocrites who pretended to be Muslims, yet they sought to refer to the judgment of *Jāhiliyyah*. Other reasons were also reported behind the revelation of the *Āyah*. However, the *Āyah* has a general meaning, as it chastises all those who refrain from referring to the Qur'ān and Sunnah for judgment and prefer the judgment of whatever they chose of falsehood, which befits the description of *Ṭāghūt* here. This is why Allāh said,

﴿يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّٰغُوتِ﴾

﴾*and they wish to go for judgment to the Tāghūt*﴿

until the end of the *Āyah*. Allāh's statement,

﴿يَصُدُّونَ عَنكَ صُدُودًا﴾

﴾*turn away from you with aversion*﴿

means, they turn away from you in arrogance, just as Allāh described the polytheists,

﴿وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا مَآ أَنزَلَ ٱللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ﴾

﴾*When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following."*﴿

This is different from the conduct of the faithful believers, whom Allāh describes as,

﴿إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾

﴾*The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey."*﴿

Chastising the Hypocrites

Chastising the hypocrites, Allāh said,

﴿فَكَيْفَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾

﴾*How then, when a catastrophe befalls them because of what their hands have sent forth,*﴿

meaning, how about it if they feel compelled to join you because of disasters that they suffer due to their sins, then they will be in need of you.

﴿ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا﴾

﴾*They come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"*﴿

apologizing and swearing that they only sought goodwill and reconciliation when they referred to other than the Prophet ﷺ for judgment, not that they believe in such alternative judgment, as they claim. Allāh describes these people to us further in His statement,

﴿فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ﴾

﴾*And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear"*﴿, until,

﴿فَيُصْبِحُوا عَلَىٰ مَآ أَسَرُّوا فِىٓ أَنفُسِهِمْ نَٰدِمِينَ﴾

﴾*Then they will become regretful for what they have been keeping as a secret in themselves*﴿.

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said, "Abu Barzah Al-Aslami used to be a soothsayer who judged between the Jews in their disputes. When some Muslims came to him to judge between them, Allāh sent down,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ﴾

﴾*Have you not seen those (hyprocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you*﴿, until,

﴿إِنْ أَرَدْنَآ إِلاَّ إِحْسَاناً وَتَوْفِيقاً﴾

﴾*"We meant no more than goodwill and conciliation!"*﴿[1]

Allāh then said,

﴿أُولَـئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِى قُلُوبِهِمْ﴾

﴾*They (hypocrites) are those of whom Allāh knows what is in their hearts;*﴿

These people are hypocrites, and Allāh knows what is in their hearts and will punish them accordingly, for nothing escapes Allāh's watch. Consequently, O Muḥammad! Let Allāh be sufficient for you in this regard, because He has perfect knowledge of their apparent and hidden affairs. This is why Allāh said,

﴿فَأَعْرِضْ عَنْهُمْ﴾

﴾*so turn aside from them (do not punish them)*﴿

meaning, do not punish them because of what is in their hearts.

﴿وَعِظْهُمْ﴾

﴾*but admonish them*﴿ means, advise them against the hypocrisy and evil that reside in their hearts,

﴿وَقُل لَّهُمْ فِى أَنفُسِهِمْ قَوْلاً بَلِيغاً﴾

﴾*and speak to them an effective word to reach their inner*

[1] Aṭ-Ṭabarāni 11:373

selves﴾

advise them, between you and them, using effective words that might benefit them.

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ جَآءُوكَ فَٱسْتَغْفَرُوا۟ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُوا۟ ٱللَّهَ تَوَّابًا رَّحِيمًا ۝ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ۝﴾

﴾*64. We sent no Messenger, but to be obeyed by Allāh's leave. If they, when they were unjust to themselves, had come to you and begged Allāh's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allāh All-Forgiving, Most Merciful.*﴿

﴾*65. But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.*﴿

The Necessity of Obeying the Messenger ﷺ

Allāh said,

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ﴾

﴾*We sent no Messenger, but to be obeyed*﴿ meaning, obeying the Prophet was ordained for those to whom Allāh sends the Prophet. Allāh's statement,

﴿بِإِذْنِ ٱللَّهِ﴾

﴾*by Allāh's leave*﴿ means, "None shall obey, except by My leave," according to Mujāhid.[1] This *Āyah* indicates that the Prophets are only obeyed by whomever Allāh directs to obedience. In another *Āyah*, Allāh said,

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ﴾

﴾*And Allāh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission*﴿

[1] Aṭ-Ṭabari 8:516

meaning, by His command, decree, will and because He granted you superiority over them. Allāh's statement,

﴿وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ﴾

﴾If they (hypocrites), when they had been unjust to themselves,﴿

directs the sinners and evildoers, when they commit errors and mistakes, to come to the Messenger ﷺ, so that they ask Allāh for forgiveness in his presence and ask him to supplicate to Allāh to forgive them. If they do this, Allāh will forgive them and award them His mercy and pardon. This is why Allāh said,

﴿لَوَجَدُوا۟ ٱللَّهَ تَوَّابًا رَّحِيمًا﴾

﴾they would have found Allāh All-Forgiving (One Who forgives and accepts repentance), Most Merciful﴿.

One Does not Become a Believer Unless He Refers to the Messenger for Judgment and Submits to his Decisions

Allāh said,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

﴾But no, by your Lord, they can have no faith, until they make you judge in all disputes between them,﴿

Allāh swears by His Glorious, Most Honorable Self, that no one shall attain faith until he refers to the Messenger ﷺ for judgment in all matters. Thereafter, whatever the Messenger ﷺ commands, is the plain truth that must be submitted to inwardly and outwardly. Allāh said,

﴿ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا﴾

﴾and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿

meaning: they adhere to your judgment, and thus do not feel any hesitation over your decision, and they submit to it inwardly and outwardly. They submit to the Prophet's decision with total submission without any rejection, denial or dispute.

Al-Bukhāri recorded that 'Urwah said, "Az-Zubayr quarreled with a man about a stream which both of them used for irrigation. Allāh's Messenger said to Az-Zubayr,

الجزء الخامس ٨٩ سورة النساء

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ اخْرُجُوا مِن
دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ
بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾ وَإِذًا لَّآتَيْنَاهُم مِّن
لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾ وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾
وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم
مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ
أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ
بِاللَّهِ عَلِيمًا ﴿٧٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ
فَانفِرُوا ثُبَاتٍ أَوِ انفِرُوا جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ
فَإِنْ أَصَابَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَّعَهُمْ
شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن
لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنتُ مَعَهُمْ فَأَفُوزَ
فَوْزًا عَظِيمًا ﴿٧٣﴾ ۞ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ
يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي
سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

«اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ»

«O Zubayr! Irrigate (your garden) first, and then let the water flow to your neighbor.»

The Anṣāri became angry and said, 'O Allāh's Messenger! Is it because he is your cousin?' On that, the face of Allāh's Messenger ﷺ changed color (because of anger) and said,

«اسْقِ يَا زُبَيْرُ! ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ»

«Irrigate (your garden), O Zubayr, and then withhold the water until it reaches the walls (surrounding the palms). Then, release the water to your neighbor.»

So, Allāh's Messenger ﷺ gave Az-Zubayr his full right when the Anṣāri made him angry. Before that, Allāh's Messenger ﷺ had given a generous judgment, beneficial for Az-Zubayr and the Anṣāri. Az-Zubayr said, 'I think the following verse was revealed concerning that case,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

﴾But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them.﴿'"[1]

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[1] *Fatḥ Al-Bāri* 8:103

Another Reason

In his *Tafsīr*, Al-Ḥāfiẓ Abu Isḥāq Ibrāhīm bin 'Abdur-Raḥmān bin Ibrāhīm bin Duḥaym recorded that Ḍamrah narrated that two men took their dispute to the Prophet ﷺ, and he gave a judgment to the benefit of whoever among them had the right. The person who lost the dispute said, "I do not agree." The other person asked him, "What do you want then?" He said, "Let us go to Abu Bakr Aṣ-Ṣiddīq." They went to Abu Bakr and the person who won the dispute said, "We went to the Prophet ﷺ with our dispute and he issued a decision in my favor." Abu Bakr said, "Then the decision is that which the Messenger of Allāh ﷺ issued." The person who lost the dispute still rejected the decision and said, "Let us go to 'Umar bin Al-Khaṭṭāb." When they went to 'Umar, the person who won the dispute said, "We took our dispute to the Prophet ﷺ and he decided in my favor, but this man refused to submit to the decision." 'Umar bin Al-Khaṭṭāb asked the second man and he concurred. 'Umar went to his house and emerged from it holding aloft his sword. He struck the head of the man who rejected the Prophet's decision with the sword and killed him. Consequently, Allāh revealed,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ﴾

﴿*But no, by your Lord, they can have no faith*﴾.[1]

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ اخْرُجُوا مِن دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا (٦٦) وَإِذًا لَّآتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا
عَظِيمًا (٦٧) وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا (٦٨) وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ
عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا (٦٩) ذَٰلِكَ الْفَضْلُ
مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا (٧٠)﴾

﴿*66. And if We had ordered them (saying), "Kill yourselves (i.e. the innnocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction;*﴾

[1] *Ad-Durr Al-Manthūr* 2:322. This narration is not authentic. Ḍamrah was not a Companion.

﴾67. And indeed We would then have bestowed upon them a great reward from Ourselves.﴿

﴾68. And indeed We would have guided them to the straight way.﴿

﴾69. And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddiqīn, the martyrs, and the righteous. And how excellent these companions are!﴿

﴾70. Such is the bounty from Allāh, and Allāh is sufficient as All-Knower.﴿

Most People Disobey What They Are Ordered

Allāh states that even if the people were commanded to commit what they were prohibited from doing, most of them would not submit to this command, for their wicked nature is such that they dispute orders. Allāh has complete knowledge of what has not occured, and how it would be if and when it did occur. This is why Allāh said,

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوٓا أَنفُسَكُمْ﴾

﴾And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones)﴿

until the end of the *Āyah*. This is why Allāh said,

﴿وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِۦ﴾

﴾but if they had done what they were told,﴿

meaning, if they do what they were commanded and refrain from what they were prohibited,

﴿لَكَانَ خَيْرًا لَّهُمْ﴾

﴾it would have been better for them,﴿

than disobeying the command and committing the prohibition,

﴿وَأَشَدَّ تَثْبِيتًا﴾

﴾and would have strengthened their conviction﴿,

stronger *Taṣdīq* (conviction of faith), according to As-Suddi.

﴿وَإِذًا لَّأَتَيْنَٰهُم مِّن لَّدُنَّآ﴾

﴾*And indeed We should then have bestowed upon them from Ladunnā*﴿ from Us,

﴿أَجْرًا عَظِيمًا﴾

﴾*A great reward*﴿, Paradise,

﴿وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٦٨﴾﴾

﴾*And indeed We should have guided them to the straight way.*﴿ in this life and the Hereafter.

Whoever Obeys Allāh and His Messenger ﷺ Will Be Honored by Allāh

Allāh then said,

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ﴿٦٩﴾﴾

﴾*And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddiqīn, the martyrs, and the righteous. And how excellent these companions are!*﴿

Consequently, whosoever implements what Allāh and His Messenger ﷺ have commanded him and avoids what Allāh and His Messenger ﷺ have prohibited, then Allāh will grant him a dwelling in the Residence of Honor. There, Allāh will place him in the company of the Prophets, and those who are lesser in grade, the true believers, then the martyrs and then the righteous, who are righteous inwardly and outwardly. Allāh then praised this company,

﴿وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا﴾

﴾*And how excellent these companions are!*﴿

Al-Bukhāri recorded that 'Ā'ishah said, "I heard the Messenger of Allāh ﷺ saying,

«مَا مِنْ نَبِيٍّ يَمْرَضُ إِلَّا خُيِّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ»

«*Every Prophet who falls ill is given the choice between this life and the Hereafter.*»

During the illness that preceded his death, his voice became

weak and I heard him saying,

﴿مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّـٰلِحِينَ﴾

﴾*in the company of those on whom Allāh has bestowed His grace, the Prophets, the true believers (Ṣiddiqīn), the martyrs and the righteous*﴿

I knew then that he was being given the choice." [1] Muslim recorded this *Ḥadīth.*[2]

This *Ḥadīth* explains the meaning of another *Ḥadīth*; the Prophet ﷺ said before his death;

«اللَّهُمَّ [فِي] الرَّفِيقِ الْأَعْلَى»

«*O Allāh! In the Most High Company*» three times, and he then died, may Allāh's best blessings be upon him.[3]

The Reason Behind Revealing this Honorable *Āyah*

Ibn Jarīr recorded that Sa'īd bin Jubayr said, "An Anṣāri man came to the Messenger of Allāh ﷺ while feeling sad. The Prophet ﷺ said to him, 'Why do I see you sad?' He said, 'O Allāh's Prophet! I was contemplating about something.' The Prophet ﷺ said, 'What is it?' The Anṣāri said, 'We come to you day and night, looking at your face and sitting by you. Tomorrow, you will be raised with the Prophets, and we will not be able to see you.' The Prophet ﷺ did not say anything, but later Jibrīl came down to him with this *Āyah*,

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَـٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ﴾

﴾*And whoever obeys Allāh and the Messenger then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets*﴿,

and the Prophet ﷺ sent the good news to the Anṣāri man."[4] This *Ḥadīth* was narrated in *Mursal* form[5] from Masrūq, 'Ikrimah, 'Āmir Ash-Sha'bi, Qatādah and Ar-Rabī' bin Anas. This is the version with the best chain of narrators. Abu Bakr bin Marduwyah recorded it with a different chain from 'Ā'ishah,

[1] *Fatḥ Al-Bāri* 8:103.

[2] Muslim 4:1893

[3] Muslim 4:1894

[4] Aṭ-Ṭabari 8:534

[5] The chain of narration is missing the name of the Companion.

who said; "A man came to the Prophet ﷺ and said to him, 'O Messenger of Allāh! You are more beloved to me than myself, my family and children. Sometimes, when I am at home, I remember you, and I cannot wait until I come and look at you. When I contemplate about my death and your death, I know that you will be with the Prophets when you enter Paradise. I fear that I might not see you when I enter Paradise.' The Prophet ﷺ did not answer him until the *Āyah*,

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا﴾

﴿And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous. And how excellent these companions are!﴾

was revealed to him." This was collected by Al-Ḥāfiẓ Abu 'Abdullāh Al-Maqdisi in his book, *Ṣifat Al-Jannah*, he then commented, "I do not see problems with this chain."[1] And Allāh knows best. Muslim recorded that Rabī'ah bin Ka'b Al-Aslami said, "I used to sleep at the Prophet's house and bring him his water for ablution and his needs. He once said to me, 'Ask me.' I said, 'O Messenger of Allāh! I ask that I be your companion in Paradise.' He said, 'Anything except that?' I said, 'Only that.' He said,

«فَأَعِنِّي عَلَىٰ نَفْسِكَ بِكَثْرَةِ السُّجُودِ»

«Then help me (fulfill this wish) for you by performing many prostrations.»"[2]

Imām Aḥmad recorded that 'Amr bin Murrah Al-Juhani said, "A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! I bear witness that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh, pray the five (daily prayers), give the *Zakāh* due on my wealth and fast the month of Ramaḍān.' The Messenger of Allāh ﷺ said,

«مَنْ مَاتَ عَلَىٰ هَذَا كَانَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ يَوْمَ الْقِيَامَةِ، هَكَذَا

[1] Aṭ-Ṭabarāni in *Aṣ-Ṣaghīr* 3308, *Al-Ḥilyah* 8:125. This narration is authentic and a support for the previous one.

[2] Muslim: 489

-وَنَصَبَ أُصْبُعَيْهِ - مَا لَمْ يَعُقَّ وَالِدَيْهِ»

«*Whoever dies in this state will be with the Prophets, the truthful and martyrs on the Day of Resurrection, as long as - and he raised his finger - he is not disobedient to his parents.*»"[1] Only Aḥmad recorded this *Ḥadīth*.

Greater news than this is in the authentic *Ḥadīth* collected in the *Ṣaḥīḥ* and *Musnad* compilations, in *Mutawātir* form, narrated by several Companions that the Messenger of Allāh ﷺ was asked about the person who loves a people, but his status is not close to theirs. The Messenger ﷺ said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«*One is with those whom he loves.*»[2]

Anas commented, "Muslims were never happier than with this *Ḥadīth*." In another narration, Anas said, "I love the Messenger of Allāh, Abu Bakr and 'Umar, and I hope that Allāh will resurrect me with them, even though I did not perform actions similar to theirs."[3] Allāh said,

﴿ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ﴾

﴾*Such is the bounty from Allāh*﴿ meaning, from Allāh by His mercy, for it is He who made them suitable for this, not their good deeds.

﴿وَكَفَىٰ بِٱللَّهِ عَلِيمًا﴾

﴾*and Allāh is sufficient as All-Knower*﴿, He knows those who deserve guidance and success.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴿٧١﴾ وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ﴿٧٢﴾ وَلَئِنْ أَصَٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾ ۞ فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾﴾

﴾*71. O you who believe! Take your precautions, and either go*

[1] *Jāmi' Al-Masānīd was-Sunan* 10:77

[2] Al-Bukhāri no. 6168, and Muslim 2640

[3] *Fatḥ Al-Bāri* 7:51

forth (on an expedition) in parties, or go forth all together.﴾

﴿*72. There is certainly among you he who would linger behind. If a misfortune befalls you, he says, "Indeed Allāh has favored me in that I was not present among them."*﴾

﴿*73. But if a bounty comes to you from Allāh, he would surely say – as if there had never been ties of affection between you and him, "Oh! I wish I had been with them; then I would have achieved a great success."*﴾

﴿*74. So fight those who trade the life of this world with the Hereafter, in the cause of Allāh, and whoever fights in the cause of Allāh, and is killed or gets victory, We shall bestow on him a great reward.* ﴾[1]

The Necessity of Taking Necessary Precautions Against the Enemy

Allāh commands His faithful servants to take precautions against their enemies, by being prepared with the necessary weapons and supplies, and increasing the number of troops fighting in His cause.

﴿ثُبَاتٍ﴾

﴿*in parties*﴾ means, group after group, party after party, and expedition after expedition. 'Ali bin Ṭalḥah reported that Ibn 'Abbās said that,

﴿فَانفِرُوا ثُبَاتٍ﴾

﴿*and either go forth in parties*﴾ means, "In groups, expedition after expedition,

﴿أَوِ انفِرُوا جَمِيعًا﴾

﴿*or go forth all together*﴾, means, all of you."[2] Similar was reported from Mujāhid, 'Ikrimah, As-Suddi, Qatādah, Aḍ-

[1] There is a difference of opinion over the statement translated here as; "those who trade the life of this world with the Hereafter." It could mean; "sold the life of this world for the sake of the Hereafter", or; "purchased the life of this world at the expense of the Hereafter." So it is either an order for those of conviction to fight, or an order to those whose hearts waver in faith, who are quoted in the previous *Āyah*, to fight with sincerity, not for wordly matters. Most of the commentators see it as the first example.

[2] Aṭ-Ṭabari 8:537

Ḍaḥḥāk, 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān and Khuṣayf Al-Jazari.[1]

Refraining from Joining *Jihād* is a Sign of Hypocrites

Allāh said,

﴿وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ﴾

﴿There is certainly among you he who would linger behind.﴾

Mujāhid and others said that this *Āyah* was revealed about the hypocrites.[2] Muqātil bin Ḥayyān said that,

﴿لَّيُبَطِّئَنَّ﴾

﴿linger behind﴾ means, stays behind and does not join *Jihād*. It is also possible that this person himself lingers behind, while luring others away from joining *Jihād*. For instance, 'Abdullāh bin Ubayy bin Salūl, may Allāh curse him, used to linger behind and lure other people to do the same and refrain from joining *Jihād*, as Ibn Jurayj and Ibn Jarīr stated. This is why Allāh said about the hypocrite, that when he lingers behind from *Jihād*, then:

﴿فَإِنْ أَصَـٰبَتْكُم مُّصِيبَةٌ﴾

﴿If a misfortune befalls you﴾ death, martyrdom, or - by Allāh's wisdom - being defeated by the enemy,

﴿قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا﴾

﴿he says, "Indeed Allāh has favored me that I was not present among them."﴾

meaning, since I did not join them in battle. Because he considers this one of Allāh's favors on him, unaware of the reward that he might have gained from enduring war or martyrdom, if he was killed.

﴿وَلَئِنْ أَصَـٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ﴾

﴿But if a bounty comes to you from Allāh﴾

such as victory, triumph and booty,

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[1] Aṭ-Ṭabari 8:537-538

[2] Aṭ-Ṭabari 8:538

وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ
وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ
ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ
نَصِيرًا ﴿٧٥﴾ ٱلَّذِينَ ءَامَنُوا يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ كَفَرُوا
يُقَٰتِلُونَ فِي سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا أَوْلِيَآءَ ٱلشَّيْطَٰنِ إِنَّ كَيْدَ
ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا أَيْدِيَكُمْ
وَأَقِيمُوا ٱلصَّلَوٰةَ وَءَاتُوا ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ
مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ
كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ قُلْ مَتَٰعُ ٱلدُّنْيَا
قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَمَا
تَكُونُوا يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ وَإِن تُصِبْهُمْ
حَسَنَةٌ يَقُولُوا هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا
هَٰذِهِۦ مِنْ عِندِكَ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ وَمَآ أَصَابَكَ مِن
سَيِّئَةٍ فَمِن نَّفْسِكَ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾

﴿لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ﴾

﴿he would surely say - as if there had never been ties of affection between you and him,﴾

meaning, as if he was not a follower of your religion,

﴿يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا﴾

﴿"Oh! I wish I had been with them; then I would have achieved a great success."﴾

by being assigned a share of the booty and taking possession of that share. This is his ultimate aim and objective.

The Encouragement to Participation in *Jihād*

Allāh then said,

﴿فَلْيُقَٰتِلْ﴾

﴿So fight﴾ the believer with an aversion (to fighting),

﴿فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ﴾

﴿those who trade the life of this world with the Hereafter﴾

referring to those sell their religion for the meager goods of the world, and they only do this because of their disbelief and lack of faith. Allāh then said;

﴿وَمَن يُقَٰتِلْ فِي سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

﴿And whoever fights in the cause of Allāh, and is killed or gets

victory, We shall bestow on him a great reward.﴾

meaning, whoever fights in the cause of Allāh, whether he was killed or triumphant, he will earn an immense compensation and a great reward with Allāh. The Two *Ṣaḥīḥs* recorded,

«وَتَكَفَّلَ اللهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ، إِنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

«*Allāh has guaranteed the Mujāhid in His cause that He will either bring death to him, admitting into Paradise; or, He will help him return safely to his home with whatever reward and booty he gained.*»[1]

﴿وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾ ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾﴾

﴾75. *And what is wrong with you that you fight not in the cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."*﴾

﴾76. *Those who believe, fight in the cause of Allāh, and those who disbelieve, fight in the cause of the Ṭāghūt. So fight against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān.*﴾

Encouraging *Jihād* to Defend the Oppressed

Allāh encouraged His believing servants to perform *Jihād* in His cause and to strive hard to save the oppressed Muslims in Makkah, men, women and children who were restless because of having to remain there. This is why Allāh said,

﴿ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ﴾

[1] *Fatḥ Al-Bāri* 6:253 and Muslim 3:1496

﴾whose cry is: "Our Lord! Rescue us from this town﴿, referring to Makkah. In a similar *Āyah*, Allāh said,

﴿وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ﴾

﴾And many a town, stronger than your town which has driven you out﴿

Allāh then describes this town,

﴿ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا﴾

﴾whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help﴿

meaning, send protectors and helpers for us. Al-Bukhāri recorded that Ibn 'Abbās said, "I and my mother were from the oppressed (in Makkah)."[1]

Allāh then said,

﴿ٱلَّذِينَ ءَامَنُوا۟ يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَـٰتِلُونَ فِى سَبِيلِ ٱلطَّـٰغُوتِ﴾

﴾Those who believe, fight in the cause of Allāh, and those who disbelieve, fight in the cause of the Ṭāghūt.﴿

Therefore, the believers fight in obedience to Allāh and to gain His pleasure, while the disbelievers fight in obedience to Shayṭān. Allāh then encourages the believers to fight His enemies,

﴿فَقَـٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَـٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَـٰنِ كَانَ ضَعِيفًا﴾

﴾So fight against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān﴿.

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا
فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ
أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَـٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْـَٔاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَمَا
تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَـٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ
وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَـٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَـٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَـٰكَ لِلنَّاسِ

[1] *Fatḥ Al-Bāri* 8:103

رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝٧٩

﴿77. Have you not seen those who were told to hold back their hands (from fighting) and perform Ṣalāh and give Zakāh, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: "Our Lord! Why have You ordained for us fighting? Would that You granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the Fatīl.﴾

﴿78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word?﴾

﴿79. Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you as a Messenger to mankind, and Allāh is sufficient as a Witness.﴾

The Wish that the Order for *Jihād* be Delayed

In the beginning of Islām, Muslims in Makkah were commanded to perform the prayer and pay some charity, so as to comfort the poor among them. They were also commanded to be forgiving and forbearing with the idolators and to observe patience with them at the time. However, they were eager and anticipating the time when they would be allowed to fight, so that they could punish their enemies. The situation at that time did not permit armed conflict for many reasons. For instance, Muslims were few at the time, compared to their numerous enemies. The Muslims' city was a sacred one and the most honored area on the earth, and this is why the command to fight was not revealed in Makkah. Later on when the Muslims controlled a town of their own, Al-Madīnah, and had strength, power and support, *Jihād* was then legislated. Yet, when the command to fight was revealed, just as Muslims wished, some of them became weary and were very fearful of

facing the idolators in battle.

﴿وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ﴾

﴾They say: "Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?"﴿

meaning, we wish that *Jihād* was delayed until a later time, because it means bloodshed, orphans and widows. In a similar *Āyah*, Allāh said,

﴿وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ﴾

﴾Those who believe say: "Why is not a Sūrah sent down (for us)? But when a decisive is sent down, and fighting is mentioned﴿.

Ibn Abi Ḥātim recorded that Ibn 'Abbās said that 'Abdur-Raḥmān bin 'Awf and several of his companions came to the Prophet ﷺ while in Makkah and said, "O Allāh's Prophet! We were mighty when we were pagans, but when we embraced the faith, we became weak." The Prophet ﷺ said,

«إِنِّي أُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوا الْقَوْمَ»

«I was commanded to pardon the people, so do not fight them.»

When Allāh transferred the Prophet ﷺ to Al-Madīnah, He commanded him to fight (the idolators), but they (some Muslims) held back. So, Allāh revealed the *Āyah*;

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ﴾

﴾Have you not seen those who were told to hold back their hands﴿[1]

This *Ḥadīth* was collected by An-Nasā'i and Al-Ḥākim.[2] Allāh's statement,

﴿قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ﴾

﴾Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh,﴿

means, the destination of the one who with *Taqwā* is better for

[1] Aṭ-Ṭabari 8:549

[2] An-Nasā'i in *Al-Kubrā* 6:325 and Al-Ḥākim 2:307

him than this life.

﴿وَلَا تُظْلَمُونَ فَتِيلًا﴾

﴿and you shall not be dealt with unjustly even equal to the Fatīl.﴾

for your good deeds. Rather, you will earn your full rewards for them. This promise directs the focus of believers away from this life and makes them eager for the Hereafter, all the while encouraging them to fight in *Jihād*.

There is No Escaping Death

Allāh said,

﴿أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾

﴿Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!﴾

meaning, you shall certainly die and none of you shall ever escape death. Allāh said,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

﴿Whatsoever is on it (the earth) will perish﴾,

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

﴿Everyone shall taste death﴾, and,

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ﴾

﴿And We granted not to any human being immortality before you﴾.

Therefore, every soul shall taste death and nothing can save any person from it, whether he performed *Jihād* or not. Everyone has an appointed time, and a limited term of life.

In the illness that preceded his death, Khālid bin Al-Walīd said, while in his bed, "I participated in so and so number of battles, and every part of my body sustained an injury due to a stab or a shot. Yet here I am, I die in my bed! Let not the eyes of the cowards ever taste sleep." Allāh's statement,

﴿وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾

﴿even if you are in fortresses built up strong and high!﴾

means, entrenched, fortified, high and towering. No caution or fortification can ever avert death.

The Hypocrites Sense a Bad Omen Because of the Prophet ﷺ!

Allāh said,

﴿وَإِن تُصِبْهُمْ حَسَنَةٌ﴾

﴾*And if some good reaches them*﴿ meaning, fertile years and provision of fruits, produce, children, etc., as said by Ibn 'Abbās, Abu Al-'Āliyah and As-Suddi.

﴿يَقُولُوا هَٰذِهِ مِنْ عِندِ اللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ﴾

﴾*they say, "This is from Allāh," but if some evil befalls them*﴿

drought, famine, shortages of fruits and produce, death that strikes their children or animals, and so forth, as Abu Al-'Āliyah and As-Suddi stated.

﴿يَقُولُوا هَٰذِهِ مِنْ عِندِكَ﴾

﴾*they say, "This is from you,"*﴿

meaning, because of you and because we followed you and embraced your religion.

Allāh said about the people of Fir'awn,

﴿فَإِذَا جَاءَتْهُمُ الْحَسَنَةُ قَالُوا لَنَا هَٰذِهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَن مَّعَهُ﴾

﴾*But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā and those with him.*﴿

Allāh said,

﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ﴾

﴾*And among mankind is he who worships Allāh as it were upon the edge (i.e. in doubt)*﴿.

The same is the statement uttered by the hypocrites, who embraced Islām outwardly, but disliked it inwardly. This is why when a calamity befell them, they attributed it to following the Prophet ﷺ. Consequently, Allāh revealed,

﴿قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ﴾

﴾*Say: "All things are from Allāh,"*﴿

Allāh's statement that all things are from Him means, everything occurs by the decision and decree of Allāh, and His decision shall come to pass for both the righteous and the wicked, the faithful and the disbelievers. Allāh then said while addressing His Messenger ﷺ, but refering to mankind in general,

﴿مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ﴾

﴾Whatever of good reaches you, is from Allāh,﴿

meaning, of Allāh's bounty, favor, kindness and mercy.

﴿وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ﴾

﴾But whatever of evil befalls you, is from yourself.﴿, meaning because of you and due to your actions. Similarly, Allāh said,

﴿وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ۝٣٠﴾

﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.﴿

As-Suddi, Al-Ḥasan Al-Baṣri, Ibn Jurayj and Ibn Zayd said that,

﴿فَمِن نَّفْسِكَ﴾

﴾from yourself﴿ means, because of your errors. Qatādah said that,

﴿فَمِن نَّفْسِكَ﴾

﴾From yourself﴿ means, as punishment for you, O son of Ādam, because of your sins. Allāh said,

﴿وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا﴾

﴾And We have sent you as a Messenger to mankind,﴿

so that you convey to them Allāh's commandments, what He likes and is pleased with, and what He dislikes and refuses.

﴿وَكَفَىٰ بِٱللَّهِ شَهِيدًا﴾

﴾and Allāh is sufficient as a Witness.﴿ that He has sent you. He is also Witness over you and them, having full knowledge in what you convey to them and the disbelief and rebellion with which they respond to the truth.

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ
عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ
عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ وَٱللَّهُ يَكْتُبُ
مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا
﴿٨١﴾ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟
فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾ وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ
أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى
ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ
ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾
فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ ٱلْمُؤْمِنِينَ
عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَٱللَّهُ أَشَدُّ بَأْسًا
وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾ مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ
نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟
بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾

﴿مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٨١﴾﴾

﴾80. He who obeys the Messenger, has indeed obeyed Allāh, but he who turns away, then We have not sent you as a watcher over them.﴿

﴾81. They say: "We are obedient," but when they leave you, a section of them spends all night in planning other than what you say. But Allāh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.﴿

Obeying the Messenger ﷺ is Obeying Allāh

Allāh states that whoever obeys His servant and Messenger, Muḥammad ﷺ, obeys Allāh; and whoever disobeys him, disobeys Allāh. Verily, whatever the Messenger ﷺ utters is not of his own desire, but a revelation inspired to him. Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ أَطَاعَ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى الْأَمِيرَ فَقَدْ عَصَانِي»

«*Whoever obeys me, obeys Allāh; and whoever disobeys me, disobeys Allāh. Whoever obeys the Amīr (leader, ruler), obeys me; and whoever disobeys the Amīr, disobeys me.* »[1]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.[2] Allāh's statement,

﴿وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَـٰكَ عَلَيْهِمْ حَفِيظًا﴾

﴿*But he who turns away, then We have not sent you as a watcher over them.*﴾

means, do not worry about him. Your job is only to convey, and whoever obeys you, he will acquire happiness and success and you will gain a similar reward to that he earns. As for the one who turns away from you, he will gain failure and loss and you will not carry a burden because of what he does. A *Ḥadīth* states,

«مَنْ يُطِعِ اللهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ»

«*Whoever obeys Allāh and His Messenger, will acquire guidance; and whoever disobeys Allāh and His Messenger, will only harm himself.* »[3]

The Foolishness of the Hypocrites

Allāh said,

﴿وَيَقُولُونَ طَاعَةٌ﴾

﴿*They say: "We are obedient,"*﴾. Allāh states that the hypocrites pretend to be loyal and obedient.

﴿فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ﴾

﴿*but when they leave you*﴾, meaning, when they depart and are no longer with you,

﴿بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ﴾

﴿*a section of them spends all night in planning other than what*

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[1] Aḥmad 1:252

[2] *Fatḥ Al-Bāri* 6:135 and Muslim 3:1466

[3] Muslim 2:594

you say﴾.

They plot at night among themselves for other than what they pretend when they are with you. Allāh said,

﴿وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ﴾

﴾*But Allāh records their nightly (plots).*﴿ meaning, He has full knowledge of their plots and records it through His command to His scribes, the angels who are responsible for recording the actions of the servants.

This is a threat from Allāh, stating that He knows what the hypocrites try to hide, their plotting in the night to defy the Messenger ﷺ and oppose him, even though they pretend to be loyal and obedient to him. Allāh will certainly punish them for this conduct. In a similar *Āyah*, Allāh said,

﴿وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا﴾

﴾*They (hypocrites) say: "We have believed in Allāh and in the Messenger, and we obey,"*﴿

until the end of the *Āyah*. Allāh's statement,

﴿فَأَعْرِضْ عَنْهُمْ﴾

﴾*So turn aside from them*﴿ means, pardon them, be forbearing with them, do not punish them, do not expose them to the people and do not fear them.

﴿وَتَوَكَّلْ عَلَى ٱللَّهِ وَكَفَىٰ بِٱللَّهِ وَكِيلًا﴾

﴾*and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.*﴿

meaning, He is sufficient as Protector, Supporter and Helper for those who rely on Him and return to Him.

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾ وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾﴾

﴾*82. Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely, have found therein contradictions in abundance*﴿.

﴾83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the grace and mercy of Allāh upon you, you would have followed Shayṭān, except a few of you.﴿

The Qur'ān is True

Allāh commands them to contemplate about the Qur'ān and forbids them from ignoring it, or ignoring its wise meanings and eloquent words. Allāh states that there are no inconsistencies, contradictions, conflicting statements or discrepancies in the Qur'ān, because it is a revelation from the Most-Wise, Worthy of all praise. Therefore, the Qur'ān is the truth coming from the Truth, Allāh. This is why Allāh said in another *Āyah*,

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ﴾

﴾Do they not then think deeply in the Qur'ān, or are their hearts locked up (from understanding it)?﴿ Allāh then said,

﴿وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ﴾

﴾Had it been from other than Allāh,﴿ meaning, had it been fraudulent and made up, as the ignorant idolators and hypocrites assert in their hearts,

﴿لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا﴾

﴾they would surely, have found therein contradictions﴿, discrepancies and inconsistencies,

﴿كَثِيرًا﴾

﴾in abundance﴿. However, this Qur'ān is free of shortcomings, and therefore, it is from Allāh. Similarly, Allāh describes those who are firmly grounded in knowledge,

﴿ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

﴾We believe in it, all of it is from our Lord.﴿(3:7)

meaning, the *Muḥkam* sections (entirely clear) and the

Mutashābih sections (not entirely clear) of the Qur'ān are all true. So they understand the not entirely clear from the clear, and thus gain guidance. As for those in whose heart is the disease of hypocrisy, they understand the *Muḥkam* from the *Mutashābih*; thus only gaining misguidance. Allāh praised those who have knowledge and criticized the wicked.

Imām Aḥmad recorded that 'Amr bin Shu'ayb said that his father said that his grandfather said, "I and my brother were present in a gathering, which is more precious to me than red camels. My brother and I came and found that some of the leaders of the Companions of the Messenger of Allāh ﷺ were sitting close to a door of his. We did not like the idea of being separate from them, so we sat near the room. They then mentioned an *Āyah* and began disputing until they raised their voices. The Messenger of Allāh ﷺ was so angry that when he went out his face was red. He threw sand on them and said to them,

«مَهْلًا يَا قَوْمِ، بِهَذَا أُهْلِكَتِ الْأُمَمُ مِنْ قَبْلِكُمْ، بِاخْتِلَافِهِمْ عَلَىٰ أَنْبِيَائِهِمْ، وَضَرْبِهِمِ الْكُتُبَ بَعْضَهَا بِبَعْضٍ، إِنَّ الْقُرْآنَ لَمْ يَنْزِلْ يُكَذِّبُ بَعْضُهُ بَعْضًا، إِنَّمَا يُصَدِّقُ بَعْضُهُ بَعْضًا، فَمَا عَرَفْتُمْ مِنْهُ فَاعْمَلُوا بِهِ، وَمَا جَهِلْتُمْ مِنْهُ فَرُدُّوهُ إِلَىٰ عَالِمِهِ»

«*Behold, O people! This is how the nations before you were destroyed, because of their disputing with their Prophets and their contradicting parts of the Books with other parts. The Qur'ān does not contradict itself. Rather, it testifies to the truth of itself. Therefore, whatever of it you have knowledge in, then implement it, and whatever you do not know of it, then refer it to those who have knowledge in it.*»"[1]

Aḥmad recorded that 'Abdullāh bin 'Amr said, "I went to the Messenger of Allāh ﷺ one day. When we were sitting, two men disputed about an *Āyah*, and their voices became loud. The Prophet ﷺ said,

«إِنَّمَا هَلَكَتِ الْأُمَمُ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ»

«*Verily, the nations before you were destroyed because of their*

[1] Aḥmad 2:181

disagreements over the Book.»[1] Muslim[2] and An-Nasā'i [3] recorded this *Ḥadīth*.

The Prohibition of Disclosing Unreliable and Uninvestigated News

Allāh said,

﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ﴾

﴾*When there comes to them some matter touching (public) safety or fear, they make it known (among the people);*﴿

chastising those who indulge in things before being sure of their truth, disclosing them, making them known and spreading their news, even though such news might not be true at all. In the introduction to his *Ṣaḥīḥ*, Imām Muslim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»

«*Narrating everything one hears is sufficient to make a person a liar.*»[4]

This is the same narration collected by Abu Dāwud in the section of *Adab* (manners) in his *Sunan*.[5] In the Two *Ṣaḥīḥs*, it is recorded that Al-Mughīrah bin Shu'bah said that the Messenger of Allāh ﷺ prohibited, "It was said," and, "So-and-so said."[6] This *Ḥadīth* refers to those who often convey the speech that people utter without investigating the reliability and truth of what he is disclosing. The *Ṣaḥīḥ* also records,

«مَنْ حَدَّثَ بِحَدِيثٍ وَهُوَ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبَيْنِ»

«*Whoever narrates a Ḥadīth while knowing it is false, then he is one of the two liars (who invents and who spreads the lie).*»[7]

We should mention here the *Ḥadīth* of 'Umar bin Al-Khaṭṭāb collected in the Two *Ṣaḥīḥs*. When 'Umar was informed that

[1] Aḥmad 2:192
[2] Muslim 4:2053
[3] An-Nasā'i in *Al-Kubrā* 5:33
[4] Muslim 1:10
[5] Abu Dāwud 5:226
[6] Muslim: 5 and Abu Dāwud: 4992
[7] Muslim 1:9

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾ ۞ فَمَا لَكُمْ فِي الْمُنَافِقِينَ
فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا أَتُرِيدُونَ أَن تَهْدُوا مَنْ
أَضَلَّ اللَّهُ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا لَوْ
تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ
حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ
حَيْثُ وَجَدتُّمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾
إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ أَوْ جَاءُوكُمْ
حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ
اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ
وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾
سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّ
مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ
السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ
ثَقِفْتُمُوهُمْ وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾

the Messenger of Allāh ﷺ divorced his wives, he came from his house, entered the *Masjid* and found the people talking about this news. He could not wait and went to the Prophet ﷺ to ask him about what had truly happened, asking him, "Have you divorced your wives?" The Prophet ﷺ said, "No." 'Umar said, "I said, *Allāhu Akbar*...'' and mentioned the rest of the *Ḥadīth*. In the narration that Muslim collected, 'Umar said, "I asked, 'Have you divorced them?' He said, 'No.' So, I stood by the door of the *Masjid* and shouted with the loudest voice, 'The Messenger of Allāh ﷺ did not divorce his wives.' Then, this *Āyah* was revealed,

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ﴾

﴾*When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).*﴿ So I properly investigated that matter."[1]

[1] *Fatḥ Al-Bāri* 9:187 and Muslim 2:1105

This *Āyah* refers to proper investigation, or extraction of matters from their proper resources. Allāh's statement,

﴾لَاتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا﴿

﴾*you would have followed Shayṭān except a few of you.*﴿ refers to the believers, as 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās.[1]

﴾فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ ٱلْمُؤْمِنِينَ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟ وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾ مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾﴿

﴾*84. Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing.*﴿

﴾*85. Whosoever intercedes for a good cause, will have the reward thereof; and whosoever intercedes for an evil cause, will have a share in its burden. And Allāh is Ever All-Able to do everything.*﴿

﴾*86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things.*﴿

﴾*87. Allāh! None has the right to be worshipped but He. Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allāh?*﴿

Allāh Commands His Messenger ﷺ to Perform *Jihād*

Allāh commands His servant and Messenger, Muḥammad ﷺ, to himself fight in *Jihād* and not to be concerned about those who do not join *Jihād*. Hence Allāh's statement,

[1] Aṭ-Ṭabari 8:575

﴿لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

﴿you are not tasked (held responsible except for yourself,﴾

Ibn Abi Ḥātim recorded that Abu Isḥāq said, "I asked Al-Barā bin 'Āzib about a man who meets a hundred enemies and still fights them, would he be one of those referred to in Allāh's statement,

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿And do not throw yourselves into destruction (by not spending your wealth in the cause of Allāh)﴾?

He said, 'Allāh said to His Prophet,

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ﴾

﴿Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you)﴾."

Imām Aḥmad recorded Sulaymān bin Dāwud saying that Abu Bakr bin 'Ayyāsh said that Abu Isḥāq said, "I asked Al-Barā', 'If a man attacks the lines of the idolators, would he be throwing himself to destruction?' He said, 'No because Allāh has sent His Messenger ﷺ and commanded him,

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

﴿Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself,﴾

That *Āyah* is about spending [in Allāh's cause]."[1]

Inciting the Believers to Fight

Allāh said,

﴿وَحَرِّضِ الْمُؤْمِنِينَ﴾

﴿and incite the believers﴾ to fight, by encouraging them and strengthening their resolve in this regard. For instance, the Prophet ﷺ said to the believers at the battle of Badr, while organizing their lines,

«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمٰوَاتُ وَالْأَرْضُ»

[1] Aḥmad 4:281

«*Stand up and march forth to a Paradise, as wide as the heavens and Earth.*»[1]

There are many *Hadīths* that encourage *Jihād*. Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آمَنَ بِاللهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، هَاجَرَ فِي سَبِيلِ اللهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا»

«*Whoever believes in Allāh and His Messenger, offers prayer, pays the Zakāh and fasts the month of Ramadān, will rightfully be granted Paradise by Allāh, no matter whether he migrates in Allāh's cause or remains in the land where he is born.*»

The people said, 'O Allāh's Messenger! Shall we acquaint the people with this good news?' He said,

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللهِ، بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ وَسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمٰنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ»

«*Paradise has one hundred grades which Allāh has reserved for the Mujāhidīn who fight in His cause, the distance between each two grades is like the distance between the heaven and the Earth. So, when you ask Allāh, ask for Al-Firdaws, which is the best and highest part of Paradise, above it is the Throne of the Most Beneficent (Allāh) and from it originate the rivers of Paradise.*»[2]

There are various narrations for this *Hadīth* from 'Ubādah,[3] Mu'ādh,[4] and Abu Ad-Dardā'. Abu Sa'īd Al-Khudri narrated that the Messenger of Allāh ﷺ said,

«يَا أَبَا سَعِيدٍ! مَنْ رَضِيَ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ»

«*O Abu Sa'īd! Whoever accepts Allāh as his Lord, Islām as his*

[1] Muslim 3:1510

[2] *Fath Al-Bāri* 6:14

[3] *Tuhfat Al-Ahwadhi* 7:237

[4] Ibn Mājah 2:1448

religion and Muḥammad as the Prophet, then he would rightfully acquire Paradise.»

Abu Sa'īd liked these words and said, "O Allāh's Messenger! Repeat them for me." The Prophet ﷺ repeated his words, then said,

«وَأُخْرَىٰ يَرْفَعُ اللهُ الْعَبْدَ بِهَا مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«*And (there is) another deed for which Allāh raises the servant a hundred grades in Paradise, between each two grades is the distance between heaven and Earth.*»

Abu Sa'īd said, "What is it, O Allāh's Messenger ?" He said,

«الْجِهَادُ فِي سَبِيلِ اللهِ»

«*Jihād in Allāh's cause.*» This *Ḥadīth* was collected by Muslim.[1]

Allāh's statement,

﴿عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟﴾

﴿*it may be that Allāh will restrain the evil might of the disbelievers.*﴾

means, by your encouraging them to fight, their resolve will be strengthened to meet the enemy in battle, to defend Islām and its people and to endure and be patient against the enemy. Allāh's statement,

﴿وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا﴾

﴿*And Allāh is Stronger in might and Stronger in punishing.*﴾

means, He is able over them in this life and the Hereafter, just as He said in another *Āyah*,

﴿ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ﴾

﴿*But if it had been Allāh's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others*﴾ (47:4).

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[1] Muslim 3:1501

Interceding for a Good or an Evil Cause

Allāh said,

﴿مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا﴾

﴾*Whosoever intercedes for a good cause, will have the reward thereof;*﴿

meaning, whoever intercedes in a matter that produces good results, will acquire a share in that good.

﴿وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا﴾

﴾*And whosoever intercedes for an evil cause, will have a share in its burden.*﴿

meaning, he will carry a burden due to what resulted from his intercession and intention. For instance, it is recorded in the *Ṣaḥīḥ* that the Prophet ﷺ said,

«اشْفَعُوا تُؤْجَرُوا، وَيَقْضِي اللهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ»

«*Intercede and you will gain a reward of it. Yet, Allāh shall decide whatever He wills by the words of His Prophet.*»[1]

Mujāhid bin Jabr said, "This *Āyah* was revealed about the intercession of people on behalf of each other."[2] Allāh then said,

﴿وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا﴾

﴾*And Allāh is Ever Muqīt over everything.*﴿

Ibn 'Abbās, 'Aṭā', 'Aṭiyah, Qatādah and Maṭar Al-Wārraq said that,

﴿مُّقِيتًا﴾

﴾*Muqīt*﴿ means, "Watcher."[3] Mujāhid said that *Muqīt* means, 'Witness', and in another narration, 'Able to do.'[4]

Returning the *Salām*, With a Better *Salām*

Allāh said,

[1] *Fatḥ Al-Bāri* 3:351

[2] Aṭ-Ṭabari 8:581

[3] Aṭ-Ṭabari 8:583

[4] Aṭ-Ṭabari 8:583.

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾

﴾When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.﴿

meaning, if the Muslim greets you with the *Salām*, then return the greeting with a better *Salām*, or at least equal to the *Salām* that was given. Therefore, the better *Salām* is recommended, while returning it equally is an obligation.

Imām Aḥmad recorded that Abu Rajā' Al-'Uṭāridi said that 'Imrān bin Ḥuṣayn said that a man came to the Messenger of Allāh ﷺ and said, "*As-Salāmu 'Alaykum*". The Prophet ﷺ returned the greeting, and after the man sat down he said, "Ten." Another man came and said, "*As-Salāmu 'Alaykum wa Raḥmatullāh*, O Allāh's Messenger." The Prophet ﷺ returned the greeting, and after the man sat down he said, "Twenty." Then another man came and said, "*As-Salāmu 'Alaykum wa Raḥmatullāh wa Barakātuh*." The Prophet returned the greeting, and after the man sat down he said, "Thirty."[1] This is the narration recorded by Abu Dāwud. At-Tirmidhi, An-Nasā'i and Al-Bazzār also recorded it. At-Tirmidhi said, "*Ḥasan Gharīb*". There are several other *Ḥadīths* on this subject from Abu Sa'īd, 'Ali, and Sahl bin Ḥanīf.[2] When the Muslim is greeted with the full form of *Salām*, he is obliged to return the greeting equally.

As for *Ahl Adh-Dhimmah*[3] the *Salām* should not be initiated nor should the greeting be added to when returning their greeting. Rather, as recorded in the Two *Ṣaḥīḥs* their greeting is returned to them equally. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said,

«إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ، فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ»

«When the Jews greet you, one of them would say, 'As-Sāmu 'Alayka (death be unto you).' Therefore, say, 'Wa 'Alayka (and the same to you).'»[4]

[1] Aḥmad 4:439

[2] Abu Dāwud 5:379, *Tuḥfat Al-Aḥwadhi* 7:463, *Kashf Al-Astār* 2:418

[3] Non-Muslims under Muslim control.

[4] *Fatḥ Al-Bāri* 12:293 and Muslim 4:1706

In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمُوهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ»

«Do not initiate greeting the Jews and Christians with the Salām, and when you pass by them on a road, force them to its narrowest path.»[1]

Abu Dāwud recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ»

«By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Should I direct you to an action that would direct you to love each other? Spread the Salām among yourselves.»[2]

Allāh said,

﴿اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ﴾

﴾Allāh! none has the right to be worshipped but He﴿ informing that He is singled out as the sole God of all creation. Allāh then said,

﴿لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

﴾Surely, He will gather you together on the Day of Resurrection about which there is no doubt.﴿

swearing that He will gather the earlier and latter generations in one area, rewarding or punishing each person according to his or her actions. Allāh said,

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾

﴾And who is truer in statement than Allāh?﴿ meaning, no one utters more truthful statements than Allāh, in His promise, warning, stories of the past and information of what is to come; there is no deity worthy of worship nor Lord except Him.

﴿۞ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا أَتُرِيدُونَ أَن تَهْدُوا مَنْ أَضَلَّ

[1] Muslim 4:1707

[2] Abu Dāwud 5:378

ٱللَّهُ ۖ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿٨٨﴾ وَدُّوا۟ لَوْ تَكْفُرُونَ كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً ۖ فَلَا
تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُوا۟ فِى سَبِيلِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ ۖ
وَلَا تَتَّخِذُوا۟ مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾ إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ أَوْ
جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَٰتِلُوكُمْ أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقَٰتَلُوكُمْ ۚ فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾
سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا ۚ فَإِن
لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ
وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَٰنًا مُّبِينًا ﴿٩١﴾ ﴾

﴾88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back because of what they have earned. Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him a way.﴿

﴾89. They wish that you reject faith, as they have rejected, and thus that you all become equal (like one another). So take not Awliyā' from them, till they emigrate in the way of Allāh. But if they turn back, take (hold of) them and kill them wherever you find them, and take neither Awliyā' nor helpers from them.﴿

﴾90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So, if they withdraw from you, and fight not against you, and offer you peace, then Allāh has made no way for you against them.﴿

﴾91. You will find others that wish to have security from you and security from their people. Every time they are sent back to Fitnah, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you Thaqiftumūhum. In their case, We have provided you with a clear warrant against them.﴿

Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madīnah Before Uḥud

Allāh criticizes the believers for disagreeing over the hypocrites. There are conflicting opinions over the reason behind revealing this *Āyah*.

Imām Aḥmad recorded that Zayd bin Thābit said that Messenger of Allāh ﷺ marched towards Uḥud. However, some people who accompanied him went back to Al-Madīnah, and the Companions of the Messenger of Allāh ﷺ divided into two groups concerning them, one saying they should be killed and the other objecting. Allāh sent down,

﴿فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ﴾

﴾Then what is the matter with you that you are divided into two parties about the hypocrites?﴿

The Messenger of Allāh ﷺ said,

«إِنَّهَا طَيْبَةُ، وَإِنَّهَا تَنْفِي الْخَبَثَ، كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ»

«*She (Al-Madīnah) is Ṭaybah, and she expels filth, just as the billow expels rust from iron.*»[1] The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.[2]

Al-'Awfi reported that Ibn 'Abbās said that the *Āyah* was revealed about some people in Makkah who said they embraced Islām, yet they gave their support to the idolators. One time, theses people went out of Makkah to fulfill some needs and said to each other, "If we meet the Companions of Muḥammad, there will be no harm for us from their side." When the believers got news that these people went out of Makkah, some of them said, "Let us march to these cowards and kill them, because they support your enemy against you." However, another group from the believers said, "Glory be to Allāh! Do you kill a people who say as you have said, just because they did not perform *Hijrah* or leave their land? Is it allowed to shed their blood and confiscate their money in this case?" So they divided to two groups, while the Messenger ﷺ was with them, and did not prohibit either group from

[1] Aḥmad 5:184

[2] *Fatḥ Al-Bāri* 4:115 and Muslim 2:1007

reiterating their argument. Thereafter, Allāh revealed,

﴿فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ﴾

﴾*Then what is the matter with you that you are divided into two parties about the hypocrites?*﴿[1] Ibn Abi Ḥātim recorded this *Ḥadīth*.

Allāh said,

﴿وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟﴾

﴾*Allāh has cast them back because of what they have earned.*﴿

meaning, He made them revert to, and fall into error. Ibn 'Abbās said that,

﴿أَرْكَسَهُم﴾

﴾*Arkasahum*﴿ means, 'cast them'.[2] Allāh's statement,

﴿بِمَا كَسَبُوٓا۟﴾

﴾*because of what they have earned*﴿ means, because of their defiance and disobedience to the Messenger ﷺ and following falsehood.

﴿أَتُرِيدُونَ أَن تَهْدُوا۟ مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا﴾

﴾*Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him a way.*﴿

meaning, there will be no path for him, or way to guidance. Allāh's statement,

﴿وَدُّوا۟ لَوْ تَكْفُرُونَ كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً ۖ﴾

﴾*They wish that you reject faith, as they have rejected, and thus that you all become equal.*﴿

means, they wish that you fall into misguidance, so that you and they are equal in that regard. This is because of their extreme enmity and hatred for you. Therefore, Allāh said,

﴿فَلَا تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُوا۟ فِى سَبِيلِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟﴾

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[1] Aṭ-Ṭabari 9:10. As was mentioned earlier, the narrations from Al-'Awfi are not authentic.

[2] Aṭ-Ṭabari 9:15

﴿*So take not Awliyā' from them, till they emigrate in the way of Allāh. But if they turn back,*﴾

if they abandon *Hijrah*, as Al-'Awfi reported from Ibn 'Abbās.[1] As-Suddi said that this part of the *Āyah* means, "If they make their disbelief public."

Combatants and Noncombatants

Allāh excluded some people;

﴿إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ﴾

﴿*Except those who join a group, between you and whom there is a treaty (of peace),*﴾

meaning, except those who join and take refuge with a people with whom you have a pact of peace, or people of *Dhimmah*, then treat them as you treat the people with whom you have peace. This is the saying of As-Suddi, Ibn Zayd and Ibn Jarīr.[2]

In his *Ṣaḥīḥ*, Al-Bukhāri recorded the story of the treaty of Al-Ḥudaybiyyah, where it was mentioned that whoever liked to have peace with Quraysh and conduct a pact with them, then they were allowed. Those who liked to have peace with Muḥammad ﷺ and his Companions and enter a pact with them were allowed.[3] It was reported that Ibn 'Abbās said that this *Āyah* was later abrogated by Allāh's statement,

﴿فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ﴾

﴿*Then when the Sacred Months have passed, kill the idolators wherever you find them*﴾[4]

Allāh said,

﴿أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ﴾

﴿*or those who approach you with their breasts restraining*﴾

referring to another type of people covered by the exclusion from fighting. They are those who approach the Muslims with

[1] Aṭ-Ṭabari 9:17

[2] Aṭ-Ṭabari 9:19

[3] *Fatḥ Al-Bāri* 5:388 and Aḥmad 4:325

[4] Aṭ-Ṭabari 9:18

hesitation in their hearts because of their aversion to fighting the Muslims. They do not have the heart to fight with the Muslims against their own people. Therefore, they are neither with nor against Muslims.

﴿وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ﴾

﴿Had Allāh willed, indeed He would have given them power over you, and they would have fought you.﴾

meaning, it is from Allāh's mercy that He has stopped them from fighting you.

﴿فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ﴾

﴿So, if they withdraw from you, and fight not against you, and offer you peace,﴾

meaning, they revert to peace,

﴿فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾

﴿then Allāh has opened no way for you against them﴾, you do not have the right to kill them, as long as they take this position.

This was the position of Banu Hāshim (the tribe of the Prophet ﷺ), such as Al-'Abbās, who accompanied the idolators in the battle of Badr, for they joined the battle with great hesitation. This is why the Prophet ﷺ commanded that Al-'Abbās not be killed, but only captured. Allāh's statement,

﴿سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ﴾

﴿You will find others that wish to have security from you and security from their people.﴾

refers to a type of people who on the surface appear to be like the type we just mentioned. However, the intention of each type is different, for the latter are hypocrites. They pretend to be Muslims with the Prophet ﷺ and his Companions, so that they could attain safety with the Muslims for their blood, property and families. However, they support the idolators in secret and worship what they worship, so that they are at peace with them also. These people have secretly sided with the idolators, just as Allāh described them,

﴿وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ﴾

﴿But when they are alone with their Shayāṭīn, they say: "Truly, we

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا وَمَن قَتَلَ
مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ
أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ
وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِن كَانَ
مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَـٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ
إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَن لَّمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ وَكَانَ
ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَن يَقْتُلْ مُؤْمِنًا
مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَـٰلِدًا فِيهَا وَغَضِبَ
ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾ يَـٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟
لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَـٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ
عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ
كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ
فَتَبَيَّنُوٓا۟ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

are with you."﴿. In this *Āyah*, Allāh said,

﴿كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا﴾

﴾*Every time they are sent back to Fitnah, they yield thereto.*﴿ meaning, they dwell in *Fitnah*. As-Suddi said that the *Fitnah* mentioned here refers to *Shirk*.[1] Ibn Jarīr recorded that Mujāhid said that the *Āyah* was revealed about a group from Makkah who used to go to the Prophet ﷺ [in Al-Madīnah] pretending to be Muslims. However, when they went back to Quraysh, they reverted to worshipping idols. They wanted to be at peace with both sides. Allāh commanded they should be fought against, unless they withdraw from combat and resort to peace.[2] This is why Allāh said,

﴿فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ﴾

﴾*If they withdraw not from you, nor offer you peace*﴿ meaning, revert to peaceful and complacent behavior,

﴿وَيَكُفُّوٓا۟ أَيْدِيَهُمْ﴾

﴾*nor restrain their hands*﴿ refrain from fighting you,

[1] Aṭ-Ṭabari 9:28

[2] Aṭ-Ṭabari 9:27

﴿فَخُذُوهُمْ﴾

﴿*take (hold of) them*﴾, capture them,

﴿وَاقْتُلُوهُمْ حَيْثُ ثِقِفْتُمُوهُمْ﴾

﴿*and kill them wherever you Thaqiftumūhum.*﴾, wherever you find them,

﴿وَأُوْلَـٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَـٰنًا مُّبِينًا﴾

﴿*In their case, We have provided you with a clear warrant against them*﴾, meaning an unequivocal and plain warrant.

﴿وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِن كَانَ مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَـٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَـٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾﴾

﴿*92. It is not for a believer to kill a believer except by mistake; and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, then compensation (blood money) must be paid to his family, and a believing slave must be freed. And whoso finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.*﴾

﴿*93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him.*﴾

The Ruling Concerning Killing a Believer by Mistake

Allāh states that the believer is not allowed to kill his believing brother under any circumstances. In the Two *Ṣaḥīḥs*,

it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، إِلَّا بِإِحْدَىٰ ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ»

«The blood of a Muslim who testifies that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh, is sacred, except in three instances. (They are:) life for life, the married adulterer, and whoever reverts from the religion and abandons the Jamā'ah (community of the faithful believers).»[1]

When one commits any of these three offenses, it is not up to ordinary citizens to kill him or her, because this is the responsibility of the Muslim Leader or his deputy. Allāh said,

﴿إِلَّا خَطَئًا﴾

﴾except by mistake﴿. There is a difference of opinion concerning the reason behind revealing this part of the *Āyah*. Mujāhid and others said that it was revealed about 'Ayyāsh bin Abi Rabī'ah, Abu Jahl's half brother, from his mother's side, Asmā' bint Makhrabah. 'Ayyāsh killed a man called Al-Ḥārith bin Yazīd Al-'Āmiri, out of revenge for torturing him and his brother because of their Islām. That man later embraced Islām and performed *Hijrah*, but 'Ayyāsh did not know this fact. On the Day of the Makkan conquest, 'Ayyāsh saw that man and thought that he was still a disbeliever, so he attacked and killed him. Later, Allāh sent down this *Āyah*.[2]

'Abdur-Raḥmān bin Zayd bin Aslam said that this *Āyah* was revealed about Abu Ad-Dardā' because he killed a man after he embraced the faith, just as Abu Ad-Dardā' held the sword above him. When this matter was conveyed to the Messenger of Allāh ﷺ, Abu Ad-Dardā' said, "He only said that to avert death." The Prophet ﷺ said to him,

«هَلَّا شَقَقْتَ عَنْ قَلْبِهِ»

[1] *Fatḥ Al-Bāri* 12:209 and Muslim 3:1302

[2] Aṭ-Ṭabari 9:32

«*Have you opened his heart?* »[1] The basis for this story is in the *Ṣaḥīḥ*, but it is not about Abu Ad-Dardā'.

Allāh said,

﴿وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ﴾

﴾*and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family*﴿

thus, ordaining two requirements for murder by mistake. The first requirement is the *Kaffārah* (fine) for the great sin that has been committed, even if it was a mistake. The *Kaffārah* is to free a Muslim slave, not a non-Muslim slave.

Imām Aḥmad recorded that a man from the Anṣār said that he brought a slave and said, "O Messenger of Allāh! I have to free a believing slave, so if you see that this slave is a believer, I will free her." The Messenger of Allāh ﷺ asked her,

«أَتَشْهَدِينَ أَنْ لَا إِلَهَ إِلَّا اللهُ؟»

«*Do you testify that there is no deity worthy of worship except Allāh?*»

She said, "Yes." He asked her,

«أَتَشْهَدِينَ أَنِّي رَسُولُ اللهِ؟»

«*Do you testify that I am the Messenger of Allāh?*»

She said, "Yes." He asked,

«أَتُؤْمِنِينَ بِالْبَعْثِ بَعْدَ الْمَوْتِ؟»

«*Do you believe in Resurrection after death?*» She said, "Yes." The Prophet ﷺ said,

«أَعْتِقْهَا»

«*Then free her.*»[2] This is an authentic chain of narration, and not knowing the name of the Anṣāri Companion does not lessen its authenticity. Allāh's statement,

﴿وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ﴾

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[1] Aṭ-Ṭabari 9:34

[2] Aḥmad 3:451

﴾and submit compensation (blood money) to the deceased's family﴿

is the second obligation which involves the killer and the family of the deceased, who will receive blood money as compensation for their loss. The compensation is only obligatory for the one who possesses one of five; as Imām Aḥmad, and the *Sunan* compilers recorded from Ibn Mas'ūd. He said; "Allāh's Messenger ﷺ determined that the *Diyah* (blood money) for unintentional murder is twenty camels which entered their fourth year, twenty camels which entered their fifth year, twenty camels which entered their second year, and twenty camels which entered their third year."[1]

This is the wording of An-Nasā'ī. This *Diyah* is required from the elders of the killer's tribe, not from his own money.

In the Two *Ṣaḥīḥs*, it is recorded that Abu Hurayrah said, "Two women from Hudhayl quarreled and one of them threw a stone at the other and killed her and her unborn fetus. They disputed before the Messenger of Allāh ﷺ and he decided that the *Diyah* of the fetus should be to free a male or a female slave. He also decided that the *Diyah* of the deceased is required from the elders of the killer's tribe."[2]

This *Ḥadīth* indicates that in the case of what appears to be intentional murder, the *Diyah* is the same as that for killing by virtual mistake. The former type requires three types of *Diyah*, just like intentional murder, because it is somewhat similar to intentional murder.

Al-Bukhāri recorded in his *Ṣaḥīḥ* that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ sent Khālid bin Al-Walīd to Banu Jadhīmah and he called them to Islām, but they did not know how to say, 'We became Muslims.' They started saying, '*Ṣaba'nā, Ṣaba'nā* (we became Sabians). Khālid started killing them, and when this news was conveyed to the Messenger of Allāh ﷺ, he raised his hands and said,

«اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»

«O Allāh! I declare my innocence before You of what Khālid

[1] An-Nasā'ī no. 4799, Aḥmad 1:384, Abu Dāwud no. 4545, At-Tirmidhi no. 1386, and Ibn Mājah no. 3631.

[2] *Fatḥ Al-Bāri* 12:263 and Muslim 3:1309

did. ﴾[1]

The Messenger sent 'Ali to pay the *Diyah* of those who were killed and to compensate for the property that was destroyed, to the extent of replacing the dog's bowl. This *Ḥadīth* indicates that the mistake of the Leader or his deputy (Khālid in this case) is paid from the Muslim Treasury.

Allāh said,

﴿إِلَّآ أَن يَصَّدَّقُواْ﴾

﴾*unless they remit it*﴿, meaning, the *Diyah* must be delivered to the family of the deceased, unless they forfeit their right, in which case the *Diyah* does not become necessary. Allāh's statement,

﴿فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ﴾

﴾*If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed);*﴿

means, if the murdered person was a believer, yet his family were combatant disbelievers, then they will receive no *Diyah*. In this case, the murderer only has to free a believing slave. Allāh's statement,

﴿وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ﴾

﴾*and if he belonged to a people with whom you have a treaty of mutual alliance,*﴿

meaning, if the family of the deceased were from *Ahl Adh-Dhimmah* or with whom there is a peace treaty, then they deserve his *Diyah*; full *Diyah* if the deceased was a believer, in which case the killer is required to free a believing slave also.

﴿فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ﴾

﴾*And whoso finds this beyond his means, he must fast for two consecutive months*﴿

without breaking the fast (in the days of) the two months. If he breaks the fast without justification, i.e. illness, menstruation, post-natal bleeding, then he has to start all over again. Allāh's statement,

[1] *Fatḥ Al-Bāri* 7:653

﴿تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا﴾

﴾to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.﴿

means, this is how the one who kills by mistake can repent, he fasts two consecutive months if he does not find a slave to free.

﴿وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا﴾

﴾And Allāh is Ever All-Knowing, All-Wise﴿, we mentioned the explanation of this before.

Warning Against Intentional Murder

After Allāh mentioned the ruling of unintentional murder, He mentioned the ruling for intentional murder. Allāh said,

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾

﴾And whoever kills a believer intentionally,﴿

This *Āyah* carries a stern warning and promise for those who commit so grave a sin that it is mentioned along with *Shirk* in several *Āyāt* of Allāh's Book. For instance, in *Sūrat Al-Furqān*, Allāh said,

﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾

﴾And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause﴿.

Allāh said,

﴿قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا﴾

﴾Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him.﴿ [6:151].

There are many *Āyāt* and *Ḥadīths* that prohibit murder. In the Two *Ṣaḥīḥs*, it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ»

«Blood offenses are the first disputes to be judged between the people on the Day of Resurrection.»[1]

[1] *Fatḥ Al-Bāri* 11:402 and Muslim 3:1304

In a *Hadīth* that Abu Dāwud recorded, 'Ubādah bin Aṣ-Ṣāmit states that the Messenger of Allāh ﷺ said,

«لَا يَزَالُ الْمُؤْمِنُ مُعْنِقًا صَالِحًا، مَا لَمْ يُصِبْ دَمًا حَرَامًا، فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَّحَ»

«*The believer will remain unburdened in righteousness as long as he does not shed prohibited blood. When he sheds forbidden blood, he will become burdened.*»[1]

Another *Hadīth*, states,

«لَزَوَالُ الدُّنْيَا أَهْوَنُ عِنْدَ اللهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ»

«*The destruction of this earthly life is less significant before Allāh than killing a Muslim man (or woman).*»[2]

Will the Repentance of those who Commit Intentional Murder, be Accepted?

Ibn 'Abbās held the view that the repentance of one who intentionally murders a believer, will not be accepted. Al-Bukhāri recorded that Ibn Jubayr said, "The people of knowledge of Al-Kufah differed on this subject, I traveled to Ibn 'Abbās to ask him about it. He said, 'This *Āyah*,

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ﴾

﴾*And whoever kills a believer intentionally, his recompense is Hell*﴿

was the last revealed [on this subject] and nothing abrogated it.'"[3] Muslim [4] and An-Nasā'i [5] also recorded it. However, the majority of scholars of the earlier and later generations said that the killer's repentance can be accepted. If he repents, and goes back to Allāh humbly, submissively, and performing righteous deeds, then Allāh will change his evil deeds into good deeds and compensate the deceased for his loss by rewarding him for his suffering. Allāh said,

[1] Abu Dāwud no. 4270, *Jami' Al-Masānīd was-Sunan* 7:143
[2] *Tuhfat Al-Ahwadhi* 4:652
[3] *Fath Al-Bāri* 8:106
[4] Muslim 4:2318
[5] An-Nasā'ī in *Al-Kubrā* 6:326

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَـٰهًا ءَاخَرَ﴾

﴾*And those who invoke not any other god along with Allāh*﴿, until,

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَـٰلِحًا﴾

﴾*Except those who repent and believe, and do righteous deeds*﴿.

The *Āyah* we just mentioned should not be considered abrogated or only applicable to the disbelievers [who become Muslim], for this contradicts the general, encompassing indications of the *Āyah* and requires evidence to support it. Allāh knows best.

Allāh said,

﴿قُلْ يَـٰعِبَادِىَ الَّذِينَ أَسْرَفُوا عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾

﴾*Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh*﴿.

This *Āyah* is general, covering all types of sins, including *Kufr*, *Shirk*, doubt, hypocrisy, murder, sin, and so forth. Therefore, everyone who repents sincerely from any of these errors, then Allāh will forgive him. Allāh said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾

﴾*Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills*﴿.

This *Āyah* is general and includes every sin except *Shirk*, and it has been mentioned in this *Sūrah*, both after this *Āyah* and before it, in order to encourage hope in Allāh, and Allāh knows best. It is confirmed in the Two *Ṣaḥīḥs*, that an Israeli killed one hundred people then he asked a scholar, "Is it possible for me to repent?" So he replied, "What is there that would prevent you from repentance?" So he told him to go to another land where Allāh was worshipped. He began to emigrate to it but died on the way, and the angel of mercy was the one to take him.[1] Although this *Ḥadīth* is about an Israeli, it is even more suitable for the Muslim community that their repentance be accepted. Indeed, Allāh relieved Muslims

[1] *Fatḥ Al-Bāri* 6:591 and Muslim 4:2118

from the burdens and restrictions that were placed on the Jews, and He sent our Prophet ﷺ with the easy *Ḥanīfiyyah* way (Islāmic Monotheism).

As for the honorable *Āyah*,

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾

﴾*And whoever kills a believer intentionally*﴿, Abu Hurayrah and several among the Salaf said that this is his punishment, if Allāh decides to punish him. And this is the case with every threat that is issued for every sin. For instance, there could be good deeds that this person has done that would prevent him from being punished for that, and Allāh knows best. Even if the murderer inevitably enters the Fire – as Ibn 'Abbās stated because his repentance was not accepted, or he did not have good deeds to save him, he will not remain there for eternity, but only for a long time. There are *Mutawātir Ḥadīths* stating that the Messenger of Allāh ﷺ said,

«إِنَّهُ يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى ذَرَّةٍ مِنْ إِيمَانٍ»

«*Whoever has the least speck of faith in his heart shall ultimately depart the Fire.*»[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾﴾

﴾*94. O you who believe! When you go (to fight) in the cause of Allāh, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There is much more benefit with Allāh. Even as he is now, so were you yourselves before, till Allāh conferred on you His Favors, therefore, be cautious in discrimination. Allāh is Ever Well-Aware of what you do.*﴿

Greeting with the *Salām* is a Sign of Islām

Imām Aḥmad recorded that 'Ikrimah said that Ibn 'Abbās

[1] Al-Bukhāri no. 44, 7509 and At-Tirmidhi no. 2598.

said, "A man from Bani Sulaym, who was tending a flock of sheep, passed by some of the Companions of the Prophet ﷺ and said *Salām* to them. They said (to each other), 'He only said *Salām* to protect himself from us.' Then they attacked him and killed him. They brought his sheep to the Prophet ﷺ, and this *Āyah* was revealed,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟﴾

﴾*O you who believe!*﴿, until the end of the *Āyah*."[1] At-Tirmidhi recorded this in his (chapter on) *Tafsīr*, and said, "This *Ḥadīth* is *Ḥasan*, and it is also reported from Usāmah bin Zayd."[2] Al-Ḥākim also recorded it and said, "Its chain is *Ṣaḥīḥ*, but they did not collect it."[3] Al-Bukhāri recorded that Ibn 'Abbās commented;

﴿وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا﴾

﴾*and say not to anyone who greets you: "You are not a believer;"*﴿,

"A man was tending his sheep and the Muslims caught up with him. He said, '*As-Salāmu 'Alaykūm*.' However, they killed him and took his sheep. Allāh revealed the *Āyah*;

﴿وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾*And say not to anyone who greets you: "You are not a believer; seeking the perishable goods of the worldly life*﴿."

Ibn 'Abbās said; "The goods of this world were those sheep." And he recited,

﴿ٱلسَّلَٰمَ﴾

﴾*Peace*﴿[4]

Imām Aḥmad recorded that Al-Qa'qa' bin Abdullāh bin Abi Ḥadrad narrated that his father 'Abdullāh bin Abi Ḥadrad said, "The Messenger of Allāh ﷺ sent us to (the area of) Iḍam. I rode out with a group of Muslims that included Abu Qatādah,

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[1] Aḥmad 1:272

[2] *Tuḥfat Al-Aḥwadhi* 8:386

[3] Al-Ḥākim 2:235

[4] *Fatḥ Al-Bāri* 8:107.

Al-Ḥārith bin Rab'ī and Muḥallam bin Juthāmah bin Qays. We continued on until we reached the area of Iḍam, where 'Āmr bin Al-Aḍbat Al-Ashja'ī passed by us on his camel. When he passed by us he said *Salām* to us, and we did not attack him. Because of some previous problems with him, Muḥallam bin Juthāmah killed him and took his camel. When we went back to the Messenger of Allāh ﷺ and told him what had happened, a part of the Qur'ān was revealed about us,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ﴾

﴿*O you who believe! When you go (to fight) in the cause of Allāh*﴾, until,

﴿خَبِيرًا﴾

﴿*Well-Aware*﴾." Only Aḥmad recorded this *Ḥadīth*.[1]

Al-Bukhāri recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said to Al-Miqdād,

«إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

«*You killed a believing man who hid his faith with disbelieving people, after he had announced his faith to you. Remember that you used to hide your faith in Makkah before.*»

Al-Bukhāri recorded this shorter version without a complete chain of narrators.[2] However a longer version with a connected chain of narrators has also been recorded. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ sent a military expedition under the authority of Al-Miqdād bin Al-Aswad and when they reached the designated area, they found the people had dispersed. However, a man with a lot of wealth did not leave and said, 'I bear witness that there is no deity worthy of worship except Allāh.' Yet, Al-Miqdād killed him, and a man said to him, 'You killed a man after he proclaimed: "There is no deity worthy of worship except Allāh. By Allāh I will mention what you did to the Prophet ﷺ.' When they went back to the Messenger of

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[1] Aḥmad 6:11. This narration is not authentic.

[2] Al-Bukhāri no. 6866.

Allāh, they said, 'O Messenger of Allāh! Al-Miqdād killed a man who testified that there is no deity worthy of worship except Allāh.' He said,

«ادْعُوا لِيَ الْمِقْدَادَ، يَا مِقْدَادُ! أَقَتَلْتَ رَجُلًا يَقُولُ: لَا إِلٰهَ إِلَّا اللهُ، فَكَيْفَ لَكَ بِلَا إِلٰهَ إِلَّا اللهُ غَدًا؟»

«*Summon Al-Miqdād before me. O Miqdad! Did you kill a man who proclaimed, "There is no deity worthy of worship except Allāh?" What would you do when you face, "There is no deity worthy of worship except Allāh tomorrow?"*»

Allāh then revealed;

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟﴾

﴾*O you who believe! When you go (to fight) in the cause of Allāh, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favors, therefore, be cautious in discrimination*﴿.

The Messenger of Allāh ﷺ said to Al-Miqdād,

«كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

«*He was a believing man who hid his faith among disbelieving people, and he announced his faith to you, but you killed him, although you used to hide your faith before, in Makkah.*»"[1]

Allāh's statement,

﴿فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ﴾

﴾*There is much more benefit with Allāh.*﴿

means, better than what you desired of worldly possessions which made you kill the one who greeted you with the *Salām*

[1] *Majma' Az-Zawā'id* 7:9

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً
وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ
ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۚ
قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ
جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾
فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾
۞ وَمَن يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً ۚ
وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾ وَإِذَا ضَرَبْتُمْ
فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ
أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

and pronounced his faith to you. Yet, you ignored all this and accused him of hypocrisy, to acquire the gains of this life. However, the pure wealth with Allāh is far better than what you acquired.

Allāh's statement,

﴿كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ﴾

﴾so were you yourselves before, till Allāh conferred on you His Favors.﴿

means, beforehand, you used to be in the same situation like this person who hid his faith from his people. We mentioned the relevant *Ḥadīths* above. Allāh said,

﴿وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ﴾

﴾And remember when you were few and were reckoned weak in the land﴿.

'Abdur-Razzāq recorded that Sa'īd bin Jubayr commented about Allāh's statement,

﴿كَذَٰلِكَ كُنتُم مِّن قَبْلُ﴾

﴾so were you yourselves before﴿, "You used to hide your faith, just as this shepherd hid his faith."[1] Allāh said,

﴿فَتَبَيَّنُوا﴾

[1] 'Abdur-Razzāq 1:170

﴿*therefore, be cautious in discrimination*﴾, then said,

﴿إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴿*Allāh is Ever Well-Aware of what you do.*﴾ and this part of the *Āyah* contains a threat and a warning, as Sa'īd bin Jubayr stated.

﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ۝٩٥ دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ۝٩٦﴾

﴿*95. Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, above those who sit (at home), by a huge reward.*﴾

﴿*96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴾

The *Mujāhid* and those Who Do not Join *Jihād* are Not the Same, [and *Jihād* is *Farḍ Kifāyah*][1]

Al-Bukhāri recorded that Al-Barā' said, "When the *Āyah*,

﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾

﴿*Not equal are those of the believers who sit (at home),*﴾

was revealed, the Messenger of Allāh ﷺ called Zayd and commanded him to write it. Then, Ibn Umm Maktūm came and mentioned that he was blind. Allāh revealed,

﴿غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾

﴿*except those who are disabled (by injury or are blind or lame)*﴾."[2]

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[1] This part of the heading was added to the English publication for the benefit of the reader, since Ibn Kathīr makes this statement here.

[2] *Fatḥ Al-Bāri* 8:108

Al-Bukhāri recorded that Sahl bin Sa'd As-Sā'di said, "I saw Marwān bin Al-Ḥakam sitting in the *Masjid*. I came and sat by his side. He told us that Zayd bin Thābit told him that Allāh's Messenger ﷺ dictated this *Āyah* to him,

﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ﴾

﴾Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh﴿

Ibn Umm Maktūm came to the Prophet ﷺ as he was dictating that very *Āyah* to me. Ibn Umm Maktūm said, 'O Allāh's Messenger! By Allāh, if I had power, I would surely take part in *Jihād*.' He was a blind man. So Allāh sent down revelation to His Messenger while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. That ended after Allāh revealed,

﴿غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾

﴾except those who are disabled﴿."[1] This was recorded by Al-Bukhāri. At-Tirmidhi recorded that Ibn 'Abbās said,

﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾

﴾Not equal are those of the believers who sit (at home), except those who are disabled﴿,

refers to those who did not go to the battle of Badr and those who went to Badr. When the battle of Badr was about to occur, Abu Aḥmad bin Jaḥsh and Ibn Umm Maktum said, 'We are blind, O Messenger of Allāh! Do we have an excuse?' The *Āyah*,

﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ﴾

﴾Not equal are those of the believers who sit (at home), except those who are disabled﴿ was revealed.

Allāh made those who fight, above those who sit in their homes not hindered by disability.

﴿وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ۝ دَرَجَٰتٍ مِّنْهُ﴾

﴾but Allāh has preferred those who strive hard and fight, above

[1] *Fatḥ Al-Bāri* 8:108

those who sit (at home), by a huge reward. Degrees of (higher) grades from Him﴾,

above the believers who sit at home without a disability hindering them." This is the wording recorded by At-Tirmidhi, who said, "*Ḥasan Gharīb.*"[1]

Allāh's statement,

﴿لَّا يَسْتَوِى الْقَٰعِدُونَ مِنَ الْمُؤْمِنِينَ﴾

﴾*Not equal are those of the believers who sit (at home),*﴿

this is general. Soon after, the revelation came down with,

﴿غَيْرُ أُوْلِى الضَّرَرِ﴾

﴾*except those who are disabled*﴿. So whoever has a disability, such as blindness, a limp, or an illness that prevents them from joining *Jihād*, they were not compared to the *Mujāhidīn* who strive in Allāh's cause with their selves and wealth, as those who are not disabled and did not join the *Jihād* were.

In his *Ṣaḥīḥ*, Al-Bukhāri recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مِنْ مَسِيرٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ، إِلَّا وَهُمْ مَعَكُمْ فِيهِ»

قالوا: وهم بالمدينة يا رسول الله؟

«*There are people who remained in Al-Madīnah, who were with you in every march you marched and every valley you crossed.*»

They said, "While they are still in Al-Madīnah, O Messenger of Allāh?" He said,

«نَعَمْ حَبَسَهُمُ الْعُذْرُ»

«*Yes. Only their disability hindered them (from joining you).*»[2]

Allāh said,

﴿وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ﴾

﴾*Unto each, Allāh has promised good*﴿ meaning, Paradise and tremendous rewards. This *Āyah* indicates that *Jihād* is not *Farḍ* on each and every individual, but it is *Farḍ Kifayah*

[1] *Tuḥfat Al-Aḥwadhi* 8 :388

[2] *Fatḥ Al-Bāri* 7 :732

(which is a collective duty). Allāh then said,

﴿وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾﴾

﴾but Allāh has preferred those who strive hard and fight, above those who sit (at home), by a huge reward﴿.

Allāh mentions what He has given them rooms in Paradise, along with His forgiveness and the descent of mercy and blessing on them, as a favor and honor from Him. So He said;

﴿دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾﴾

﴾Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful.﴿.

In the Two *Ṣaḥīḥs*, it is recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«There are a hundred grades in Paradise that Allāh has prepared for the Mujāhidīn in His cause, between each two grades is the distance between heaven and Earth.»[1]

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾ ۞ وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾﴾

﴾97. Verily, as for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - what an evil destination!﴿

﴾98. Except the weak ones among men, women and children

[1] Muslim 3:1501

who cannot devise a plan, nor are they able to direct their way.﴾

﴿*99. These are they whom Allāh is likely to forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.*﴾

﴿*100. He who emigrates in the cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful.*﴾

The Prohibition of Residing Among the Disbelievers While Able to Emigrate

Al-Bukhāri recorded that Muḥammad bin 'Abdur-Raḥmān, Abu Al-Aswad, said, "The people of Al-Madīnah were forced to prepare an army (to fight against the people of Ash-Shām during the Khilāfah of Abdullāh bin Az-Zubayir at Makkah), and I was enlisted in it. Then I met 'Ikrimah, the freed slave of Ibn 'Abbas, and informed him (about it), and he forbade me strongly from doing so (i.e., to enlist in that army), and then he said to me, 'Ibn 'Abbās told me that some Muslims used to go out with the idolators increasing the size of their army against the Messenger of Allāh ﷺ. Then, an arrow would hit one of them and kill him, or he would be struck on his neck (with a sword) and killed, and Allāh sent down the *Āyah*,

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ﴾

﴿*Verily, as for those whom the angels take (in death) while they are wronging themselves*﴾.'"[1]

Aḍ-Ḍaḥḥāk stated that this *Āyah* was revealed about some hypocrites who did not join the Messenger of Allāh ﷺ but remained in Makkah and went out with the idolators for the battle of Badr. They were killed among those who were killed. Thus, this honorable *Āyah* was revealed[2] about those who reside among the idolators, while able to perform *Hijrah* and unable to practice the faith. Such people will be committing

[1] *Fatḥ Al-Bāri* 8:111

[2] Aṭ-Ṭabari 9:108

injustice against themselves and falling into a prohibition according to the consensus and also according to this *Āyah*,

﴿إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ﴾

﴾*Verily, as for those whom the angels take (in death) while they are wronging themselves,*﴿ by refraining from *Hijrah*,

﴿قَالُوا۟ فِيمَ كُنتُمْ﴾

﴾*They (angels) say (to them): "In what (condition) were you?"*﴿

meaning, why did you remain here and not perform *Hijrah*?

﴿قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ﴾

﴾*They reply: "We were weak and oppressed on the earth."*﴿

meaning, we are unable to leave the land or move about in the earth,

﴿قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً﴾

﴾*They (angels) say: "Was not the earth of Allāh spacious enough for you*﴿.

Abu Dāwud recorded that Samurah bin Jundub said that the Messenger of Allāh ﷺ said,

«مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُه»

«*Whoever mingles with the idolator and resides with him, he is just like him.*»[1]

Allāh's statement,

﴿إِلَّا ٱلْمُسْتَضْعَفِينَ﴾

﴾*Except the weak*﴿ until the end of the *Ayāh*, is an excuse that Allāh gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know which way to go. This is why Allāh said,

﴿لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾

﴾*Who cannot devise a plan, nor are they able to direct their*

[1] Abu Dāwud 3:224

way﴿,

meaning, they do not find the way to emigrate, as Mujāhid, 'Ikrimah and As-Suddi stated.[1]

Allāh's statement,

﴾فَأُوْلَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعۡفُوَ عَنۡهُمۡۚ﴿

﴾*These are they whom Allāh is likely to forgive them,*﴿

means, pardon them for not migrating, and here, 'likely' means He shall,

﴾وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا﴿

﴾*and Allāh is Ever Oft-Pardoning, Oft-Forgiving*﴿.

Al-Bukhāri recorded that Abu Hurayrah said, "While the Messenger of Allāh ﷺ was praying *'Ishā'*, he said, *'Sami' Allāhu Liman Ḥamidah.'* He then said before he prostrated,

«اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ»

«*O Allāh! Save 'Ayyāsh bin Abi Rabī'ah. O Allāh! Save Salamah bin Hishām. O Allāh! Save Al-Walīd bin Al-Walīd. O Allāh! Save the weak Muslims. O Allāh! Be very hard on Muḍar tribe. O Allāh! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yusūf.*»"[2]

Al-Bukhāri recorded that Abu An-Nu'mān said that Ḥammād bin Zayd said that Ayyub narrated that Ibn Abi Mulaykah said that Ibn 'Abbās commented on the verse,

﴾إِلَّا ٱلۡمُسۡتَضۡعَفِينَ﴿

﴾*Except the weak ones among men*﴿,

"I and my mother were among those (weak ones) whom Allāh excused."[3]

Allāh's statement,

﴾وَمَن يُهَاجِرۡ فِي سَبِيلِ ٱللَّهِ يَجِدۡ فِي ٱلۡأَرۡضِ مُرَٰغَمٗا كَثِيرٗا وَسَعَةٗۚ﴿

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[1] Aṭ-Ṭabari 9:111

[2] Al-Bukhāri no. 804

[3] *Fatḥ Al-Bāri* 8:113

﴾*He who emigrates in the cause of Allāh, will find on earth many dwelling places and plenty to live by.*﴿

this encourages the believers to perform *Hijrah* and abandon the idolators, for wherever the believer emigrates, he will find a safe refuge to resort to. Mujāhid said that,

﴿مُرَٰغَمًا كَثِيرًا﴾

﴾*many dwelling places*﴿ means, he will find a way out of what he dislikes. Allāh's statement,

﴿وَسَعَةً﴾

﴾*and plenty to live by.*﴿ refers to provision. Qatādah also said that,

﴿يَجِدْ فِي ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً﴾

﴾*...will find on earth many dwelling places and plenty to live by.*﴿

means, Allāh will take him from misguidance to guidance and from poverty to richness.[1] Allāh's statement,

﴿وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ﴾

﴾*And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allāh.*﴿

means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allāh. The Two *Ṣaḥīḥs*, along with the *Musnad* and *Sunan* compilers, recorded that 'Umar bin Al-Khaṭṭāb said that the Messenger of Allāh ﷺ said,

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

«*The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allāh and His Messenger, then his*

[1] Aṭ-Ṭabari 9:121

emigration is for Allāh and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for. »[1]

This *Hadīth* is general, it applies to *Hijrah* as well as every other deed. In the Two *Sahīhs*, it is recorded that a man killed ninety-nine people and completed the number one hundred when he killed a worshipper. He then asked a scholar if he has a chance to repent. The scholar said, "What prevents you from repentance?" The scholar told the killer to emigrate from his land to another land where Allāh is worshipped. When he left his land and started on the migration to the other land, death overtook him on the way. The angels of mercy and the angels of torment disputed about the man, whereas the former said that he went out in repentance, while the latter said that he did not arrive at his destination. They were commanded to measure the distance between the two lands and to whichever land he is closer to, he will be considered part of that land. Allāh commanded that the righteous land to move closer and the land of evil to move farther. The angels found that he died closer to the land that he intended to emigrate to by a hand-span, and thus the angels of mercy captured his soul. In another narration, when death came to that man, he moved his chest towards the righteous village that he emigrated to.[2]

﴿وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ إِنَّ ٱلْكَـٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾﴾

﴾*101. And when you Darabtum in the land, there is no sin on you if you shorten the Salāh if you fear that the disbelievers may put you in trial, verily, the disbelievers are ever unto you open enemies.*﴿

Salāt Al-Qasr, Shortening the Prayer

Allāh said,

﴿وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ﴾

[1] *Fath Al-Bāri* 1:164, Muslim 3:1515, Abu Dāwud 2:651, *Tuhfat Al-Ahwadhi* 5:283, An-Nasā'ī 7:713, Ibn Mājah 2:1413, Ahmad 1:25

[2] *Fath Al-Bāri* 6:591 and Muslim 4:2118

﴾*And when you Ḍarabtum in the land,*﴿ meaning if you travel in the land. In another *Āyah*, Allāh said,

﴿عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ﴾

﴾*He knows that there will be some among you sick, others Yaḍribūna (traveling) through the land, seeking of Allāh's bounty...*﴿ [73:20]. Allāh's statement,

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ﴾

﴾*there is no sin on you if you shorten the Ṣalāh (prayer)*﴿

by reducing (the units of the prayer) from four to two.

Allāh's statement,

﴿إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟﴾

﴾*if you fear that the disbelievers may put you in trial (attack you)*﴿,

refers to the typical type of fear prevalent when this *Āyah* was revealed. In the beginning of Islām, and after the *Hijrah*, Muslims used to experience fear during most of their travels. Rather, they restricted their movements to large or short military expeditions. During that era, most areas were areas of combatant enemies of Islām and its people. But when the prevalent circumstances cease, or a new situation is prevalent, decrees of this nature may not be understood, as Allāh said;

﴿وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا﴾

﴾*And force not your slave girls to prostitution, if they desire chastity*﴿. And His saying;

﴿وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ﴾

﴾*And your stepdaughters, under your guardianship, born of your wives whom you have gone into*﴿

Imām Aḥmad recorded that Ya'la bin Umayyah said, "I asked 'Umar bin Al-Khaṭṭāb about the verse:

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟﴾

﴾*there is no sin on you if you shorten the prayer. If you fear that the disbelievers may put you in trial,*﴿

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وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾ فَإِذَا قَضَيْتُمُ الصَّلَوٰةَ فَاذْكُرُوا اللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلَوٰةَ إِنَّ الصَّلَوٰةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا فِى ابْتِغَآءِ الْقَوْمِ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾ إِنَّآ أَنزَلْنَآ إِلَيْكَ الْكِتَٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ أَرَىٰكَ اللَّهُ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾

'Allāh granted Muslims safety now'? 'Umar said to me, 'I wondered about the same thing and asked the Messenger of Allāh ﷺ about it and he said,

«صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ»

«*A gift that Allāh has bestowed on you, so accept His gift*»."[1]

Muslim and the collectors of *Sunan* recorded this *Ḥadīth*. At-Tirmidhi said, "*Hasan Ṣaḥīḥ*".[2] 'Ali bin Al-Madīni said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* from the narration of 'Umar, and it is not preserved by any other route besides this one, and its narrators are all known." Abu Bakr Ibn Abi Shaybah recorded that Abu Ḥanẓalah Al-Ḥadhā' said, "I asked Ibn 'Umar about the *Qaṣr* prayer and he said, 'It consists of two *Rak'ahs*.' I said, what about Allāh's statement,

﴿إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوٓا﴾

﴾*if you fear that the disbelievers may put you in trial (attack you),*﴿

'We are safe now.' He said, 'This is the *Sunnah* of the

[1] Aḥmad 1:25

[2] Muslim 1:478, Abu Dāwud 2:7, *Tuḥfat Al-Aḥwadhi* 8:392, An-Nasā'ī in *Al-Kubarā* 6:327 and Ibn Mājah 1:339

Messenger of Allāh ﷺ.'".[1]

Al-Bukhāri recorded that Anas said, "We went out with the Messenger of Allāh ﷺ from Al-Madīnah to Makkah; he used to pray two *Rak'ahs* until we went back to Al-Madīnah." When he was asked how long they remained in Makkah, he said, "We remained in Makkah for ten days."[2] This was recorded by the Group.[3]

Imām Aḥmad recorded that Ḥārithah bin Wahb Al-Khuzā'i said, "I prayed behind the Prophet ﷺ for the *Ẓuhr* and *'Aṣr* prayers in Minā, when the people were numerous and very safe, and he prayed two *Rak'ahs*."[4] This was recorded by the Group, with the exception of Ibn Mājah.[5]

Al-Bukhāri's narration of this *Ḥadīth* reads, "The Prophet ﷺ led us in the prayer at Minā during the peace period by offering two *Rak'ahs*."[6]

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا أَسْلِحَتَهُمْ فَإِذَا
سَجَدُوا فَلْيَكُونُوا مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا
حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم
مَّيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا
أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾﴾

﴾102. When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Ṣalāh, let one party of them stand up [in prayer] with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your

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[1] Ibn Abi Shaybah 2:447

[2] *Fatḥ Al-Bāri* 2:653

[3] Muslim 1:481, Abu Dāwud 2:25, *Tuḥfat Al-Aḥwadhi* 3:110, An-Nasā'ī 3:121 and Ibn Mājah 1:342

[4] Aḥmad 4:306

[5] *Fatḥ Al-Bāri* 2:655, Muslim 1:484, Abu Dāwud 2:493, *Tuḥfat Al-Aḥwadhi* 3:621 and An-Nasā'ī 3:119

[6] *Fatḥ Al-Bāri* 2:655

arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.﴿

The Description of The Fear Prayer

The Fear prayer has different forms, for the enemy is sometimes in the direction of the *Qiblah* and sometimes in another direction. The Fear prayer consists sometimes of four *Rak'ahs*, three *Rak'ahs*, as for *Maghrib*, and sometimes two *Rak'ah* like *Fajr* and prayer during travel. The Fear prayer is sometimes prayed in congregation, but when the battle is raging, congregational prayer may not be possible. In this case, they pray each by himself, facing the *Qiblah* or otherwise, riding or on foot. In this situation, they are allowed to walk and fight, all the while performing the acts of the prayer.

Some scholars said that in the latter case, they pray only one *Rak'ah*, for Ibn 'Abbās narrated, "By the words of your Prophet ﷺ, Allāh has ordained the prayer of four *Rak'ah* while residing, two *Rak'ah* during travel, and one *Rak'ah* during fear." Muslim, Abu Dāwud, An-Nasā'i and Ibn Mājah recorded it.[1] This is also the view of Aḥmad bin Ḥanbal. Al-Mundhiri said, "This is the saying of 'Aṭā', Jābir, Al-Ḥasan, Mujāhid, Al-Ḥakam, Qatādah and Ḥammād; and Ṭāwus and Aḍ-Ḍaḥḥāk also prefered it." Abu 'Āṣim Al-'Abādi mentioned that Muḥammad bin Naṣr Al-Marwazi said the *Fajr* prayer also becomes one *Rak'ah* during fear. This is also the opinion of Ibn Ḥazm. Isḥāq bin Rāhwayh said, "When a battle is raging, one *Rak'ah* during which you nod your head is sufficient for you. If you are unable, then one prostration is sufficient, because the prostration is remembrance of Allāh."

The Reason behind Revealing this *Āyah*

Imām Aḥmad recorded that Abu 'Ayyāsh Az-Zuraqi said, "We were with the Messenger of Allāh ﷺ in the area of 'Usfān (a

[1] Muslim: 687, Abu Dāwud: 1247, An-Nasā'ī 3:169 and Ibn Mājah: 1068

well known place near Makkah), when the idolators met us under the command of Khālid bin Al-Walīd, and they were between us and the *Qiblah*. The Messenger of Allāh ﷺ led us in *Ẓuhr* prayer, and the idolators said, 'They were busy with something during which we had a chance to attack them.' They then said, 'Next, there will come a prayer (*'Aṣr*) that is dearer to them than their children and themselves.' However, Jibrīl came down with these *Āyāt* between the prayers of *Ẓuhr* and *'Aṣr*,

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ﴾

﴿When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Ṣalāh (prayer)﴾.

When the time for prayer came, the Messenger of Allāh ﷺ commanded Muslims to hold their weapons and he made us stand in two lines behind him. When he bowed, we all bowed behind him. When he raised his head, we all raised our heads. The Prophet ﷺ then prostrated with the line that was behind him while the rest stood in guard. When they finished with the prostration and stood up, the rest sat and performed prostration, while those who performed it stood up in guard after the two lines exchanged position. The Prophet ﷺ then bowed and they all bowed after him, then raised their heads after he raised his head. Then the Prophet ﷺ performed prostration with the line that was behind him, while the rest stood in guard. When those who made prostration sat, the rest prostrated. The Prophet ﷺ then performed the *Taslīm* and ended the prayer. The Messenger of Allāh ﷺ performed this prayer twice, once in 'Usfān and once in the land of Banu Sulaym.'"[1]

This is the narration recorded by Abu Dāwud and An-Nasā'i,[2] and it has an authentic chain of narration and many other texts to support it.

Al-Bukhāri recorded that Ibn 'Abbās said, "Once the Prophet ﷺ led the Fear prayer and the people stood behind him. He said *Allāhu-Akbar* and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second *Rak'ah* and those who

[1] Aḥmad 4:59-60

[2] Abu Dāwud 2:28 and An-Nasā'ī 3:176-177

had prayed the first *Rak'ah* left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer, but they were guarding one another during the prayer."[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ led them in the Fear prayer. A group of them stood before him and a group behind him. The Prophet ﷺ led those who were behind him with one *Rak'ah* and two prostrations. They then moved to the position of those who did not pray, while the others stood in their place, and the Messenger of Allāh ﷺ performed one *Rak'ah* and two prostrations and then said the *Salām*. Therefore, the Prophet prayed two *Rak'ah* while they prayed one.[2] An-Nasā'i recorded this *Ḥadīth*, while Muslim collected other wordings for it. Collectors of the *Ṣaḥīḥ*, *Sunan* and *Musnad* collections recorded this in a *Ḥadīth* from Jābir.

Ibn Abi Ḥātim recorded that Sālim said that his father said,

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَوٰةَ﴾

﴾When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Ṣalāh (prayer)﴿

refers to the Fear prayer.

The Messenger of Allāh ﷺ led one group and prayed one *Rak'ah*, while the second group faced the enemy. Then the second group that faced the enemy came and Allāh's Messenger ﷺ led them, praying one *Rak'ah*, and then said the *Salām*. Each of the two groups then stood up and prayed one more *Rak'ah* each (while the other group stood in guard)."[3] The Group collected this *Ḥadīth* with Ma'mar in its chain of narrators. This *Ḥadīth* also has many other chains of narration from several Companions, and Al-Ḥāfiẓ Abu Bakr Ibn Marduwyah collected these various narrations, as did Ibn Jarīr.

As for the command to hold the weapons during the Fear prayer, a group of scholars said that it is obligatory according to the *Āyah*. What testifies to this is that Allāh said;

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[1] *Fatḥ Al-Bāri* 2:502

[2] Aḥmad 3:298, An-Nasā'ī 3:174 and Muslim: 840

[3] *Ad-Durr Al-Manthūr* 2:375

﴿وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ﴾

﴾But there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves﴿

meaning, so that when necessary, you will be able to get to your weapons easily,

﴿إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا﴾

﴾Verily, Allāh has prepared a humiliating torment for the disbelievers﴿.

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا (١٠٣) وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۖ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١٠٤)﴾

﴾103. When you have finished the Ṣalāh, remember Allāh standing, sitting down, and on your sides, but when you are free from danger, perform the Ṣalāh. Verily, Ṣalāh is kitāban on the believers at fixed hours.﴿

﴾104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.﴿

The Order for Ample Remembrance After the Fear Prayer

Allāh commands *Dhikr* after finishing the Fear prayer, in particular, even though such *Dhikr* is encouraged after finishing other types of prayer in general. In the case of Fear prayer, *Dhikr* is encouraged even more because the pillars of the prayer are diminished since they move about while performing it, etc., unlike other prayers. Allāh said about the Sacred Months,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾

﴾*so wrong not yourselves therein*﴿,

even though injustice is prohibited all year long. However, injustice is particularly outlawed during the Sacred Months due to their sanctity and honor. So Allāh's statement,

﴿فَإِذَا قَضَيْتُمُ الصَّلَوٰةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ﴾

﴾*When you have finished Ṣalāh, remember Allāh standing, sitting down, and on your sides,*﴿

means, in all conditions,

﴿فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلَوٰةَ﴾

﴾*But when you are free from danger perform the Ṣalāh.*﴿

when you are safe, tranquil and fear subsides,

﴿فَأَقِيمُوا الصَّلَوٰةَ﴾

﴾*perform the Ṣalāh*﴿ by performing it as you were commanded; fulfilling its obligations, with humbleness, completing the bowing and prostration positions etc.

Allāh's statement,

﴿إِنَّ الصَّلَوٰةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

﴾*Verily, the Ṣalāh is Kitāban on the believers at fixed hours.*﴿

means, enjoined, as Ibn 'Abbās stated.[1] Ibn 'Abbās also said, "The prayer has a fixed time, just as the case with *Ḥajj*."[2] Similar is reported from Mujāhid, Sālim bin 'Abdullāh, 'Ali bin Al-Huṣayn, Muḥammad bin 'Ali, Al-Ḥasan, Muqātil. As-Suddi and 'Aṭiyah Al-'Awfi.[3]

The Encouragement to Pursue the Enemy Despite Injuries

Allāh's statement,

﴿وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ﴾

﴾*And don't be weak in the pursuit of the enemy;*﴿

means, do not weaken your resolve in pursuit of your enemy.

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[1] Aṭ-Ṭabari 9:169

[2] Aṭ-Ṭabari 9:169

[3] Aṭ-Ṭabari 9:167, 168

وَٱسْتَغْفِرِ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾ وَلَا تُجَٰدِلْ
عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ
خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ
مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ وَكَانَ
ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ
عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ
ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾ وَمَن يَعْمَلْ
سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا
رَّحِيمًا ﴿١١٠﴾ وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾ وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا
ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ وَلَوْلَا
فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن
يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن
شَىْءٍ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ
مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

Rather, pursue them vigorously, fight them and be wary of them.

﴿إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ﴾

﴾*if you are suffering then surely they are suffering as you are suffering,*﴿

meaning, just as you suffer from injuries and death, the same happens to the enemy.

In another *Āyah*, Allāh said,

﴿إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ﴾

﴾*If you suffer a harm, be sure a similar harm has struck the others*﴿.

Allāh then said,

﴿وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ﴾

﴾*but you have a hope from Allāh that for which they hope not;*﴿

meaning, you and they are equal regarding the injuries and pain that you suffer from. However, you hope for Allāh's reward, victory and aid, just as He has promised you in His Book and by the words of his Messenger ﷺ. Surely, Allāh's promise is true. On the other hand, your enemies do not have hope for any of this. So, it is you, not they, who should be eager to fight so that you establish the Word of Allāh and raise it high.

﴿وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا﴾

﴾*And Allāh is Ever All-Knowing, All-Wise.*﴿

means, He is most knowledgeable and wise in all what He decides, decrees, wills and acts on concerning various worldly and religious ordainments, and He is worthy of praise in all conditions.

﴾إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾ وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾ وَلَا تُجَـٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾ هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ جَـٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَـٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقِيَـٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾﴿

﴾*105. Surely, We have sent down to you (O Muḥammad ﷺ) the Book in truth that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.*﴿

﴾*106. And seek the forgiveness of Allāh, certainly, Allāh is Ever Oft-Forgiving, Most Merciful.*﴿

﴾*107. And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner.*﴿

﴾*108. They may hide (their crimes) from men, but they cannot hide (them) from Allāh; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do.*﴿

﴾*109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender?*﴿

The Necessity of Referring to What Allāh has Revealed for Judgement

Allāh says to His Messenger, Muḥammad ﷺ,

﴾إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ﴿

﴾*Surely, We have sent down to you the Book in truth*﴿

meaning, it truly came from Allāh and its narrations and

commandments are true. Allāh then said,

﴿لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَىٰكَ اللَّهُ﴾

﴿that you might judge between men by that which Allāh has shown you,﴾

In the Two *Ṣaḥīḥs*, it is recorded that Zaynab bint Umm Salamah said that Umm Salamah said that the Messenger of Allāh ﷺ heard the noise of disputing people close to the door of his room, and he went out to them saying,

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا أَقْضِي بِنَحْوِ مِمَّا أَسْمَعُ، وَلَعَلَّ أَحَدَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِيَ لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذَرْهَا»

«Verily, I am only human and I judge based on what I hear. Some of you might be more eloquent in presenting his case than others, so that I judge in his favor. If I judge in one's favor concerning the right of another Muslim, then it is a piece of the Fire. So let one take it or leave it.»[1]

Imām Aḥmad recorded that Umm Salamah said, "Two men from the Anṣār came to the Messenger of Allāh ﷺ with a dispute regarding some old inheritance, but they did not have evidence. The Messenger of Allāh ﷺ said,

«إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، وَإِنَّمَا أَقْضِي بَيْنَكُمْ عَلَى نَحْوِ مِمَّا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ، يَأْتِي بِهَا إِسْطَامًا فِي عُنُقِهِ يَوْمَ الْقِيَامَةِ»

«You bring your disputes to me, but I am only human. Some of you might be more persuasive in their arguments than others. I only judge between you according to what I hear. Therefore, whomever I judge in his favor and give him a part of his brother's right, let him not take it, for it is a part of the Fire that I am giving him and it will be tied around his neck on the Day of Resurrection.»

The two men cried and each one of them said, 'I forfeit my right to my brother.' The Messenger of Allāh ﷺ said,

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[1] *Fatḥ Al-Bāri* 5:128 and Muslim 3:1337

«أمَا إذْ قُلْتُمَا فَاذْهَبَا فَاقْتَسِمَا، ثُمَّ تَوَخَّيَا الْحَقَّ ثُمَّ اسْتَهِمَا، ثُم لِيُحْلِلْ كُلُّ وَاحِدٍ مِنْكُمَا صَاحِبَهُ»

«Since you said that, then go and divide the inheritance, and try to be just in your division. Then draw lots, and each one of you should forgive his brother thereafter (regardless of who got the best share).»" [1]

Allāh's statement,

﴿يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ﴾

﴾They may hide (their crimes) from men, but they cannot hide (them) from Allāh;﴿

chastises the hypocrites because they hide their evil works from the people so that they will not criticize them. Yet, the hypocrites disclose this evil with Allāh, Who has perfect watch over their secrets and knows what is in their hearts. This is why Allāh said,

﴿وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا﴾

﴾for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do﴿ threatening and warning them.

Allāh then said,

﴿هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾

﴾Lo! You are those who have argued for them in the life of this world,﴿ meaning, suppose these people gain the verdict from the rulers in their favor in this life, since the rulers judge according to what is apparent to them. However, what will their condition be on the Day of Resurrection before Allāh, Who knows the secret and what is even more hidden? Who will be his advocate on that Day? Verily, none will support them that Day. Hence, Allāh's statement,

﴿أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا﴾

﴾or who will then be their defender?﴿

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[1] Aḥmad 6:320

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾ وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾ وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِن شَىْءٍ ۚ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾﴾

﴾110. And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.﴿

111. And whoever earns sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.﴿

﴾112. And whoever earns a fault or a sin and then blames it on someone innocent, he has indeed burdened himself with falsehood and a manifest sin.﴿

﴾113. Had not the grace of Allāh and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least. Allāh has sent down to you the Book, and the Ḥikmah, and taught you that which you knew not. And ever great is the grace of Allāh unto you.﴿

The Encouragement to Seek Allāh's Forgiveness, and Warning those who Falsely Accuse Innocent People

Allāh emphasizes His generosity and kindness, in that He forgives whoever repents to Him from whatever evil they commit. Allāh said,

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾﴾

﴾And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.﴿

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented about this *Āyah*, "Allāh informs His servants of His forgiveness, forbearing generosity and expansive mercy. So whoever commits a sin, whether minor or major,

﴿ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا﴾

﴿*but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.*﴾

even if his sins were greater than the heavens, the earth and the mountains."[1]

Imām Aḥmad recorded that 'Ali said, "Whenever I hear anything from the Messenger of Allāh, Allāh benefits me with whatever He wills of that. Abu Bakr told me, and Abu Bakr has said the truth, that the Messenger of Allāh ﷺ said,

«مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللهَ لِذَلِكَ الذَّنْبِ، إِلَّا غَفَرَ لَهُ»

«*No Muslim commits a sin and then performs ablution, prays two Rak'ahs and begs Allāh for forgiveness for that sin, but He forgives him.*»

He then recited these two *Āyāt*,

﴿وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ﴾

﴿*And whoever does evil or wrongs himself*﴾, and,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوٓا أَنفُسَهُمْ﴾

﴿*And those who, when they have committed Fāḥishah or wronged themselves with evil*﴾."[2]

Allāh's statement,

﴿وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ﴾

﴿*And whoever earns sin, he earns it only against himself.*﴾

is similar to His statement,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

﴿*And no bearer of burdens shall bear the burden of another*﴾.

So no one will avail anyone else. Rather, every soul, and none else, shall carry its own burden. This is why Allāh said,

﴿وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

[1] Aṭ-Ṭabari 9:195

[2] Aḥmad 1:8

۞ لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ
أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن
يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ
مَصِيرًا ﴿١١٥﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا
﴿١١٦﴾ إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنَاثًا وَإِن يَدْعُونَ
إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ اللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ
مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ
وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ
فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ۚ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا
مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾
يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾
أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

﴾*And Allāh is Ever All-Knowing, All-Wise.*﴿ meaning, this occurs due to His knowledge, wisdom, fairness and mercy.

﴾وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ﴿

﴾*and taught you that which you knew not.*﴿, before this revelation was sent down to you.

Similarly, Allāh said,

﴾وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ﴿

﴾*And thus We have sent to you (O Muḥammad ﷺ) a Rūḥ (a revelation, and a mercy) of Our command. You knew not what is the Book*﴿

until the end of the *Sūrah*. Allāh said,

﴾وَمَا كُنتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ﴿

﴾*And you were not expecting that the Book (this Qur'ān) would be sent down to you, but it is a mercy from your Lord*﴿.

So Allāh said;

﴾وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴿

﴾*And ever great is the grace of Allāh unto you (O Muḥammad ﷺ).*﴿.

﴾۞ لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ

﴿جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾﴾

﴾114. There is no good in most of their secret talks save (in) him who orders Ṣadaqah, or goodness, or conciliation between mankind; and he who does this, seeking the good pleasure of Allāh, We shall give him a great reward.

﴾115. And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!﴿

Righteous *Najwā*, Secret Talk

Allāh said,

﴿لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ﴾

﴾There is no good in most of their secret talks﴿

meaning, what the people say to each other.

﴿إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ﴾

﴾save him who orders Ṣadaqah (charity), or goodness, or reconciliation between mankind;﴿

meaning, except for this type of talk.

Imām Aḥmad recorded that Umm Kulthūm bint 'Uqbah said that she heard the Messenger of Allāh ﷺ saying,

«لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا»

«He who brings about reconciliation between people by embellishing good or saying good things, is not a liar.»

She also said, "I never heard him allow what the people say (lies) except in three cases: in war, bringing peace between people and the man's speech (invented compliments) to his wife and her speech to her husband." Umm Kulthūm bint 'Uqbah was among the immigrant women who gave their pledge of allegiance to the Messenger of Allāh ﷺ.[1] The Group also recorded this *Ḥadīth*, with the exception of Ibn Mājah.[2]

Imām Aḥmad recorded that Abu Ad-Dardā' said that the

[1] Aḥmad 6:403

[2] *Fatḥ Al-Bāri* 5:353, Muslim 4:2011, Abu Dāwud 5:218, *Tuḥfat Al-Aḥwadhi* 6:70 and An-Nasā'ī in *Al-Kubrā* 5:193

Messenger of Allāh ﷺ said,

«أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ، وَالصَّلَاةِ، وَالصَّدَقَةِ؟»

«*Should I tell you what is better than the grade of fasting, praying and Ṣadaqah?*»

They said, "Yes, O Allāh's Messenger!" He said,

«إِصْلَاحُ ذَاتِ الْبَيْنِ»

«*Bringing reconciliation between people.*»

He also said,

«وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ»

«*Spoiling the relationship (between people) is the destroyer.*»

Abu Dāwud and At-Tirmidhi also recorded this *Ḥadīth*,[1] and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".

Allāh said,

﴿وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾

﴿*and he who does this, seeking the good pleasure of Allāh,*﴾

with sincerity and awaiting the reward with Allāh, the Exalted and Most Honored,

﴿فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

﴿*We shall give him a great reward.*﴾

meaning, an immense, enormous and tremendous reward.

The Punishment for Contradicting and Opposing the Messenger and Following a Path Other than That of the Believers

Allāh's statement,

﴿وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ﴾

﴿*And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him.*﴾

refers to whoever intentionally takes a path other than the path of the Law revealed to the Messenger, after the truth has

[1] Aḥmad 6:444, Abu Dāwud no. 4919 and At-Tirmidhi 2509.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ
اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾ لَيْسَ بِأَمَانِيِّكُمْ
وَلَا أَمَانِيِّ أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ
وَلَا يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن
يَعْمَلْ مِنَ الصَّالِحَاتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ
أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ مَا
فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
مُّحِيطًا ﴿١٢٦﴾ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ
فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ
اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ
وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ
بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

been made clear, apparent and plain to him.

Allāh's statement,

﴿وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ﴾

﴾and follows other than the believers' way,﴿

refers to a type of conduct that is closely related to contradicting the Messenger ﷺ. This contradiction could be in the form of contradicting a text (from the Qur'ān or Sunnah) or contradicting what the *Ummah* of Muḥammad ﷺ has agreed on. The *Ummah* of Muḥammad ﷺ is immune from error when they all agree on something, a miracle that serves to increase their honor, due to the greatness of their Prophet.

There are many authentic *Ḥadīths* on this subject. Allāh warned against the evil of contradicting the Prophet ﷺ and his *Ummah*, when He said,

﴿نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

﴾We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!﴿

meaning, when one goes on this wicked path, We will punish him by making the evil path appear good in his heart, and will beautify it for him so that he is tempted further. For instance, Allāh said,

﴿فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾﴾

﴾Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not﴿,

﴾فَلَمَّا زَاغُوٓا أَزَاغَ ٱللَّهُ قُلُوبَهُمْ﴿

﴾So when they turned away (from the path of Allāh), Allāh turned their hearts away﴿, and,

﴾وَنَذَرُهُمْ فِي طُغْيَٰنِهِمْ يَعْمَهُونَ﴿

﴾And We shall leave them in their trespass to wander blindly﴿.

Allāh made the Fire the destination of such people in the Hereafter. Indeed, the path of those who avoid the right guidance will only lead to the Fire on the Day of Resurrection, as evident by Allāh's statements,

﴾ٱحْشُرُوا ٱلَّذِينَ ظَلَمُوا وَأَزْوَٰجَهُمْ﴿

﴾(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils)﴿, and,

﴾وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾﴿

﴾And the criminals, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there﴿.

﴾إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١١٦﴾ إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ ٱللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُولَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾ وَٱلَّذِينَ ءَامَنُوا وَعَمِلُوا ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾﴿

﴾116. Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.﴿

﴾117. They invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shayṭān, a persistent rebel!﴿

﴾118. Allāh cursed him. And he [Shayṭān] said: "I will take an appointed portion of your servants."﴿

﴾119. "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shayṭān as a Wali instead of Allāh, has surely suffered a manifest loss.﴿

﴾120. He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions.﴿

﴾121. The dwelling of such (people) is Hell, and they will find no way of escape from it.﴿

﴾122. And those who believe and do righteous good deeds, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's promise is the truth; and whose words can be truer than those of Allāh?﴿

Shirk Shall not be Forgiven, in Reality the Idolators Worship Shayṭān

We talked about Allāh's statement,

﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ﴾

﴾Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that,﴿

before and mentioned the relevant *Ḥadīths* in the beginning of this *Sūrah*. Allāh's statement,

﴿وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَـٰلًا بَعِيدًا﴾

﴾and whoever sets up partners in worship with Allāh, has indeed strayed far away.﴿

means, he will have taken other than the true path, deviated from guidance and righteousness, destroyed himself in this life and the Hereafter, and lost contentment in this life and the Hereafter.

Juwaybir said that Aḍ-Ḍaḥḥāk said about Allāh's statement,

﴿إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَـٰثًا﴾

﴾*They invoke nothing but female deities besides Him (Allāh),*﴿

"The idolators claimed that the angels are Allāh's daughters,[1] saying, 'We only worship them so that they bring us closer to Allāh.' So they took the angels as gods, made the shapes of girls and decided, 'These (idols) resemble the daughters of Allāh (i.e., the angels), Whom we worship.'" This is similar to Allāh's statements,

﴿أَفَرَءَيْتُمُ ٱللَّـٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾﴾

﴾*Have you then considered Al-Lāt and Al-'Uzzā*﴿[2]

﴿وَجَعَلُوا۟ ٱلْمَلَـٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَـٰدُ ٱلرَّحْمَـٰنِ إِنَـٰثًا﴾

﴾*And they make the angels who themselves are servants of the Most Gracious (Allāh) females*﴿ and,

﴿وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا﴾

﴾*And they have invented a kinship between Him and the Jinn*﴿.

Allāh's statement,

﴿وَإِن يَدْعُونَ إِلَّا شَيْطَـٰنًا مَّرِيدًا﴾

﴾*and they invoke nothing but Shayṭān, a persistent rebel!*﴿

means, Shayṭān has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping Shayṭān in reality, just as Allāh said in another *Āyah*,

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَـٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَـٰنَ﴾

﴾*Did I not command you, O Children of Ādam, that you should not worship Shayṭān*﴿

Allāh said that, on the Day of Resurrection, the angels shall proclaim about the idolators who worshipped them in this life:

﴿بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ﴾

﴾*Nay, but they used to worship the Jinn; most of them were*

[1] Aṭ-Ṭabari 9:209

[2] Two of the most popular idols during that time.

believers in them﴾.

Allāh's statement,

﴿لَّعَنَهُ ٱللَّهُ﴾

﴾*Allāh cursed him*﴿, means, He expelled him and banished him from His mercy and His grace.

﴿لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا﴾

﴾*I will take an appointed portion of your servants*﴿

means, a fixed and known share. Muqātil bin Ḥayyān commented, "From every one thousand, nine hundred and ninety-nine will go to the Fire and one to Paradise."

﴿وَلَأُضِلَّنَّهُمْ﴾

﴾*Verily, I will mislead them*﴿ from the true path,

﴿وَلَأُمَنِّيَنَّهُمْ﴾

﴾*and surely, I will arouse in them false desires;*﴿

tempting them to feign repentance, arousing false hopes in them, encouraging them to delay and procrastinate with righteous deeds, deceiving them.

﴿وَلَأٓمُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ﴾

﴾*and certainly, I will order them to slit the ears of cattle,*﴿

meaning, slitting their ears to designate them as *Baḥīrah*,[1] *Sā'ibah*,[2] and a *Waṣīlah*,[3] as Qatādah and As-Suddi stated.[4]

﴿وَلَأٓمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ﴾

﴾*And indeed I will order them to change the nature created by Allāh.*﴿

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[1] A camel whose milk was spared for the idols and nobody was allowed to milk it.

[2] A camel let loose for free pasture for their idols and nothing was allowed to be carried on it.

[3] A camel set free for idols because it has given birth to a female camel at its first delivery, and then again gives birth to a female camel at its second delivery.

[4] Aṭ-Ṭabari 9:214

means tattooing, according to Al-Ḥasan bin Abi Al-Ḥasan Al-Baṣri.

In his *Ṣaḥīḥ*, Muslim recorded the prohibition of tattooing the face, which in one of its wordings states: "May Allāh curse whoever does this."[1] It is also recorded in the *Ṣaḥīḥ* that Ibn Mas'ūd said, "May Allāh curse those who have tattoos and those who do it, who pluck their (facial) hairs and the one who does it for them, and those who make spaces between their teeth for the purpose of beauty, changing what Allāh has created." He then said, "Why should not I curse whom the Messenger of Allāh ﷺ has cursed, when the Book of Allāh commands it," referring to the *Āyah*,

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

﴾*And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it)*﴿.[2]

Allāh's statement,

﴿وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا﴾

﴾*And whoever takes Shayṭān as a Wali (protector or helper) instead of Allāh, has surely suffered a manifest loss.*﴿

means, he will have lost this life and the Hereafter. Indeed, this is a type of loss that cannot be compensated or restored. Allāh's statement,

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ۝١٢٠﴾

﴾*He [Shayṭān] makes promises to them, and arouses in them false desires;*﴿

explains the true reality. Surely, Shayṭān deceitfully promises his supporters and tempts them into believing that they are winners in this and the Hereafter. This is why Allāh said,

﴿وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا﴾

﴾*and Shayṭān's promises are nothing but deceptions.*﴿

Allāh states that on the Day of Return,

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[1] Muslim 3:1618, *Fatḥ Al-Bāri* 10:392, and the tattooing cursed is not restricted to the face, as it appears Ibn Kathīr intended.

[2] *Fatḥ Al-Bāri* 8:498

﴿وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ﴾

﴿*And Shayṭān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you*﴾, until,

﴿إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿*Verily, there is a painful torment for the wrongdoers.*﴾

Allāh's statement,

﴿أُوْلَٰٓئِكَ﴾

﴿*of such (people)*﴾ refers to those who like and prefer what Shayṭān is promising and assuring them of,

﴿مَأْوَىٰهُمْ جَهَنَّمُ﴾

﴿*The dwelling of such (people) is Hell*﴾, as their destination and abode on the Day of Resurrection,

﴿وَلَا يَجِدُونَ عَنْهَا مَحِيصًا﴾

﴿*and they will find no way of escape from it.*﴾, meaning, they will not be able to avoid, avert, evade or elude the Hellfire.

The Reward of Righteous Believers

Allāh then mentions the condition of the content righteous believers and the perfect honor they will earn in the end. Allāh said,

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾

﴿*And those who believe and do righteous good deeds,*﴾

meaning, their hearts were truthful and their limbs obedient with the righteous acts they were commanded, all the while abandoning the evil they were prohibited from doing.

﴿سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾

﴿*We shall admit them to Gardens under which rivers flow (Paradise)*﴾

meaning, they will think of where they want these rivers to

flow and they will flow there,

﴿خَٰلِدِينَ فِيهَآ أَبَدًا﴾

﴿*to dwell therein forever*﴾, without end or being removed from it.

﴿وَعْدَ ٱللَّهِ حَقًّا﴾

﴿*Allāh's promise is the truth*﴾, meaning, this is a true promise from Allāh, and verily, Allāh's promise shall come to pass. Allāh then said,

﴿وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا﴾

﴿*and whose words can be truer than those of Allāh?*﴾

meaning, none is more truthful in statement and narration than Allāh. There is no deity worthy of worship, or Lord except Him. The Messenger of Allāh ﷺ used to proclaim in his speech,

«إِنَّ أَصْدَقَ الْحَدِيثِ كَلَامُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ»

«*The most truthful speech is Allāh's Speech, and the best guidance is the guidance of Muḥammad. The worst matters are the newly invented (in religion), every newly invented matter is an innovation, and every innovation is a heresy, and every heresy is in the Fire.*»

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا ﴿١٢٦﴾﴾

﴿*123. It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh.*﴾

﴿*124. And whoever does righteous good deeds, male or female, and is a believer, such will enter Paradise and not the least injustice, even to the size of a Naqīr, will be done to them.*﴾

﴿*125. And who can be better in religion than one who submits*

his face (himself) to Allāh; and he is a Muḥsin (a doer of good). And follows the religion of Ibrāhīm the Ḥanīf (Monotheist). And Allāh did take Ibrāhīm as a Khalīl (an intimate friend)!﴾

﴿*126. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things.*﴾

Success is Only Achieved by Performing Righteous Deeds, not Wishful Thinking

Qatādah said, "We were told that the Muslims and the People of the Scriptures mentioned their own virtues to each other. People of the Scriptures said, 'Our Prophet came before your Prophet and our Book before your Book. Therefore, we should have more right to Allāh than you have.' Muslims said, 'Rather, we have more right to Allāh than you, our Prophet is the Final Prophet and our Book supersedes all the Books before it.' Allāh sent down,

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَـٰبِ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

﴿*It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof*﴾,

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

﴿*And who can be better in religion than one who submits his face (himself) to Allāh; and he is a Muḥsin.*﴾

Allāh then supported the argument of the Muslims against their opponents of the other religions."[1] Similar statements were attributed to As-Suddi, Masrūq, Aḍ-Ḍaḥḥāk and Abu Ṣāliḥ.[2] Al-'Awfi reported that Ibn 'Abbās commented on this *Āyah* [4:123], "The followers of various religions disputed, the people of the Tawrāh said, 'Our Book is the best Book and our Prophet (Mūsā) is the best Prophet.' The people of the Injīl said similarly, the people of Islām said, 'There is no religion except Islām, our Book has abrogated every other Book, our Prophet is the Final Prophet, and you were commanded to believe in

[1] Aṭ-Ṭabari 9:229

[2] Aṭ-Ṭabari 9:229-231

your Books and adhere to our Book.' Allāh judged between them, saying,

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَـٰبِ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

﴾It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof﴿."[1]

This *Āyah* indicates that the religion is not accepted on account of wishful thinking or mere hopes. Rather, the accepted religion relies on what resides in the heart and which is made truthful through actions. It is not true that when one utters a claim to something, he attains it merely on account of his claim. It is not true that every person who claims to be on the truth is considered as such, merely on account of his words, until his claim gains merit with proof from Allāh. Hence Allāh's statement,

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَـٰبِ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

﴾It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof﴿,

meaning safety will not be acquired by you or them just by wishful thinking. Rather, the key is in obeying Allāh and following what He has legislated through the words of His honorable Messengers. This is why Allāh said afterwards,

﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

﴾whosoever works evil, will have the recompense thereof,﴿

Similarly, Allāh said,

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾

﴾So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it.﴿

and it was reported that when these *Āyāt* were revealed, they became hard on many Companions.

[1] Aṭ-Ṭabari 9:230

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "I said, 'O Messenger of Allāh! I know the hardest *Āyah* in the Qur'ān.' He said, 'What is it, O 'Ā'ishah!' I said,

﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

﴿*whoever works evil, will have the recompense thereof,*﴾

He said,

«هُوَ مَا يُصِيبُ الْعَبْدَ الْمُؤْمِنَ، حَتَّى النَّكْبَةِ يَنْكُبُهَا»

«*That is what strikes the believing servant, even the problems that bother him.*»"[1] Ibn Jarīr and Abu Dāwud[2] also recorded this *Ḥadīth*.

Sa'īd bin Manṣūr recorded that Abu Hurayrah said, "When the *Āyah*,

﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾

﴿*whosoever works evil, will have the recompense thereof,*﴾

was revealed, it was hard on Muslims. The Messenger of Allāh ﷺ said to them,

«سَدِّدُوا وَقَارِبُوا، فَإِنَّ فِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةً، حَتَّى الشَّوْكَةِ يُشَاكُهَا، وَالنَّكْبَةِ يُنْكَبُهَا»

«*Be steadfast and seek closeness. Everything that afflicts the Muslim, even the thorn that pierces his skin and the hardship he suffers, will be an expiation for him.*»"[3]

This is the wording collected by Aḥmad through Sufyān bin 'Uyaynah.[4] Muslim[5] and At-Tirmidhi[6] also recorded it.

Allāh's statement,

﴿وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

﴿*and he will not find any protector or helper besides Allāh,*﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said; "Unless he

[1] Aṭ-Ṭabari 9:244
[2] Aṭ-Ṭabari 9:246 and Abu Dāwud 3:471
[3] Sa'īd bin Manṣūr 4:1378
[4] Aḥmad 2:248
[5] Muslim 4:1993
[6] *Tuḥfat Al-Aḥwadhi* 8:400 and An-Nasā'ī in *Al-Kubrā* 6:328

repents and Allāh forgives him." Ibn Abi Ḥātim recorded it.[1]

Allāh then said,

﴿وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ﴾

﴾*And whoever does righteous good deeds, male or female, and is a believer*﴿.

Allāh mentions the recompense for evil actions and that He will surely inflict its punishment on the servant, either in this life, which is better for him, or in the Hereafter, we seek refuge with Allāh from this end. We also beg Allāh for our well-being in this life and the Hereafter and for His forgiveness, mercy and pardon.

Allāh then mentions His kindness, generosity and mercy in accepting the good deeds from His servants, whether male or female, with the condition that they embrace the faith. He also stated that He will admit the believers into Paradise and will not withhold any of their righteous deeds, even the weight of a *Naqīr* - speck on the back of a date-stone. Earlier, we discussed the *Fatīl* - the scalish thread in the long slit of a date-stone, and both of these, along with the *Qiṭmīr* – the thin membrane over the date-stone were mentioned in the Qur'ān.

Allāh then said,

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ﴾

﴾*And who can be better in religion than one who submits his face to Allāh.*﴿

meaning, performs the good actions in sincerity for his Lord with faith and awaiting the reward with Allāh,

﴿وَهُوَ مُحْسِنٌ﴾

﴾*and he is a Muḥsin*﴿ following the correct guidance that Allāh legislated in the religion of truth which He sent His Messenger ﷺ with.

These are the two conditions, in the absence of which no deed will be accepted from anyone; sincerity and correctness. The work is sincere when it is performed for Allāh alone and it becomes correct when it conforms to the *Sharī'ah*. So, the

[1] Aṭ-Ṭabari 9:239

deed becomes outwardly correct with following the Sunnah and inwardly correct with sincerity. When any deed lacks either of these two conditions, the deed becomes null and void.

For instance, when one lacks the pillar of sincerity in his work, he becomes a hypocrite who shows off for people. Whoever does not follow the *Sharī'ah*, he becomes an ignorant, wicked person. When one combines both pillars, his actions will be the deeds of the faithful believers whose best deeds are accepted from them and their errors erased. Consequently, Allāh said,

﴿وَٱتَّبَعَ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۗ﴾

﴿*And follows the religion of Ibrāhīm the Ḥanīf (Monotheist).*﴾

referring to Muḥammad ﷺ and his following, until the Day of Resurrection. Allāh said,

﴿إِنَّ أَوۡلَى ٱلنَّاسِ بِإِبۡرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ﴾

﴿*Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet*﴾, and,

﴿ثُمَّ أَوۡحَيۡنَآ إِلَيۡكَ أَنِ ٱتَّبِعۡ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ١٢٣﴾

﴿*Then, We have sent the Revelation to you (saying): "Follow the religion of Ibrāhīm the Ḥanīf (Monotheist) and he was not of the Mushrikīn*﴾.

The *Ḥanīf*, intentionally and with knowledge, avoids *Shirk*, he goes attentively to the truth, allowing no one to hinder him or stop him from it.

Ibrāhīm is Allāh's *Khalīl*

Allāh's statement,

﴿وَٱتَّخَذَ ٱللَّهُ إِبۡرَٰهِيمَ خَلِيلٗا﴾

﴿*And Allāh did take Ibrāhīm as a Khalīl (an intimate friend)!*﴾

encourages following Ibrāhīm Al-Khalīl, because he was and still is an Imām whose conduct is followed and imitated. Indeed, Ibrāhīm reached the ultimate closeness to Allāh that the servants seek, for he attained the grade of *Khalīl*, which is the highest grade of love. He acquired all this due to his obedience to His Lord, just as Allāh has described him,

﴿وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾﴾

﴾*And of Ibrāhīm, the one who fulfilled*﴿,

﴿وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَـٰتٍ فَأَتَمَّهُنَّ﴾

﴾*And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled*﴿, and,

﴿إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ﴿١٢٠﴾﴾

﴾*Verily, Ibrāhīm was an Ummah, obedient to Allāh, a Ḥanīf, and he was not one of the Mushrikīn*﴿.

Al-Bukhāri recorded that 'Amr bin Maymūn said that when Mu'ādh came back from Yemen, he led them in the *Fajr* prayer and recited,

﴿وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا﴾

﴾*And Allāh did take Ibrāhīm as a Khalīl!*﴿

One of the men present commented, "Surely, the eye of Ibrāhīm's mother has been comforted."[1]

Ibrāhīm was called Allāh's *Khalīl* due to his Lord's great love towards him, on account of the acts of obedience he performed that Allāh loves and prefers.

We should mention here that in the Two *Ṣaḥīḥs*, it is recorded that Abu Sa'īd Al-Khudri said that when the Messenger of Allāh ﷺ gave them his last speech, he said,

«أَمَّا بَعْدُ، أَيُّهَا النَّاسُ فَلَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرِ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَلٰكِنْ صَاحِبُكُمْ خَلِيلُ الله»

«*O people! If I were to take a Khalīl from the people of the earth, I would have taken Abu Bakr bin Abi Quḥāfah as my Khalīl. However, your companion (meaning himself) is the Khalīl of Allāh.*»[2]

Jundub bin 'Abdullāh Al-Bajali, 'Abdullāh bin 'Amr bin Al-'Āṣ and 'Abdullāh bin Mas'ūd narrated that the Prophet ﷺ said,

«إِنَّ اللهَ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا»

[1] *Fatḥ Al-Bāri* 7:662

[2] *Fatḥ Al-Bāri* 7:15; Muslim 4:1854

«Allāh has chosen me as His Khalīl, just as He has chosen Ibrāhīm as His Khalīl.»[1]

Allāh's statement,

﴿وَلِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴾

﴾And to Allāh belongs all that is in the heavens and all that is in the earth.﴿

means, everything and everyone are His property, servants and creation, and He has full authority over all of this. There is no one who can avert Allāh's decision or question His judgment. He is never asked about what He does due to His might, ability, fairness, wisdom, compassion and mercy. Allāh's statement,

﴿وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا﴾

﴾And Allāh is Ever Encompassing all things.﴿

means, His knowledge encompasses everything and nothing concerning His servants is ever hidden from Him. Nothing, even the weight of an atom, ever escapes His observation in the heavens and earth, nor anything smaller or bigger than that.

﴿وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَـٰبِ فِى يَتَـٰمَى ٱلنِّسَآءِ ٱلَّـٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَـٰمَىٰ بِٱلْقِسْطِ ۚ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ﴿١٢٧﴾﴾

﴾127. They ask your legal instruction concerning women. Say: "Allāh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not what they deserve and yet whom you desire to marry, and the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allāh is Ever All-Aware of it.﴿

The Ruling Concerning Female Orphans

Al-Bukhāri recorded that 'Ā'ishah said about the *Āyah*,

[1] Muslim 1:377 and 4:1855, Ibn Mājah 1:50, Muslim 4:1855

﴿وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾

﴾*They ask your instruction concerning women. Say, "Allāh instructs you about them...*﴿ until,

﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾

﴾*whom you desire to marry...*﴿

"It is about the man who is taking care of a female orphan, being her caretaker and inheritor. Her money is joined with his money to such an extent, that she shares with him even the branch of a date that he has. So he likes (for material gain) to marry her himself, and hates to marry her to another man who would have a share in his money, on account of her share in his money. Therefore, he refuses to let her marry anyone else. So, this *Āyah* was revealed."[1] Muslim also recorded it.[2]

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "The people asked Allāh's Messenger ﷺ (about orphan girls), so Allāh revealed,

﴿وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَـٰبِ﴾

﴾*They ask your instruction concerning women. Say, "Allāh instructs you about them and about what is recited unto you in the Book..."* ﴿

What is meant by Allāh's saying, 'And about what is recited unto you in the Book' is the former verse which said,

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَـٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ﴾

﴾*If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice.*﴿"[3]

'Ā'ishah said, "Allāh's statement,

﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾

﴾*whom you desire to marry...*﴿ also refers to the desire of the guardian not to marry an orphan girl under his supervision when she lacks property or beauty. The guardians were

[1] *Fatḥ Al-Bāri* 8:114

[2] Muslim 4:1423

[3] Aṭ-Ṭabari 9:258

forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)."[1] The basis of this is recorded in Two *Ṣaḥīḥs*.

Consequently, when a man is the caretaker of a female orphan, he might like to marry her himself. In this case, Allāh commands him to give her a suitable dowry that other women of her status get. If he does not want to do that, then let him marry other women, for Allāh has made this matter easy for Muslims.

Sometimes, the caretaker does not desire to marry the orphan under his care, because she is not attractive to his eye. In this case, Allāh forbids the caretaker from preventing the female orphan from marrying another man for fear that her husband would share in the money that is mutually shared between the caretaker and the girl.

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the caretaker of a female orphan would cover her with his rope, and when he did that, no man would marry her. If she was beautiful and he desired to marry her, he married her and took control of her wealth. If she was not beautiful, he did not allow her to marry until she died, and when she died he inherited her money. Allāh prohibited and outlawed this practice."[2]

He also said about Allāh's statement,

﴿وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ﴾

﴾*and the children who are weak and oppressed,*﴿

that during the time of *Jāhiliyyah*, they used to deny young children and females a share of inheritance. So Allāh's statement,

﴿لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ﴾

﴾*you give not what they deserve*﴿

thus prohibiting this practice and designating a fixed share for each,

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[1] *Fatḥ Al-Bāri* 9:6 and Muslim 4:2313

[2] Aṭ-Ṭabari 9:264

سورة النساء — ٩٩ — الجزء الخامس

وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضٗا فَلَا جُنَاحَ
عَلَيۡهِمَآ أَن يُصۡلِحَا بَيۡنَهُمَا صُلۡحٗاۚ وَٱلصُّلۡحُ خَيۡرٞۗ وَأُحۡضِرَتِ
ٱلۡأَنفُسُ ٱلشُّحَّۚ وَإِن تُحۡسِنُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ
بِمَا تَعۡمَلُونَ خَبِيرٗا ﴿١٢٨﴾ وَلَن تَسۡتَطِيعُوٓاْ أَن تَعۡدِلُواْ
بَيۡنَ ٱلنِّسَآءِ وَلَوۡ حَرَصۡتُمۡۖ فَلَا تَمِيلُواْ كُلَّ ٱلۡمَيۡلِ
فَتَذَرُوهَا كَٱلۡمُعَلَّقَةِۚ وَإِن تُصۡلِحُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ
كَانَ غَفُورٗا رَّحِيمٗا ﴿١٢٩﴾ وَإِن يَتَفَرَّقَا يُغۡنِ ٱللَّهُ كُلّٗا
مِّن سَعَتِهِۦۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمٗا ﴿١٣٠﴾ وَلِلَّهِ مَا فِي
ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَلَقَدۡ وَصَّيۡنَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
مِن قَبۡلِكُمۡ وَإِيَّاكُمۡ أَنِ ٱتَّقُواْ ٱللَّهَۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدٗا ﴿١٣١﴾
وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾
إِن يَشَأۡ يُذۡهِبۡكُمۡ أَيُّهَا ٱلنَّاسُ وَيَأۡتِ بِـَٔاخَرِينَۚ وَكَانَ
ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرٗا ﴿١٣٣﴾ مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنۡيَا فَعِندَ
ٱللَّهِ ثَوَابُ ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَكَانَ ٱللَّهُ سَمِيعَۢا بَصِيرٗا ﴿١٣٤﴾

﴿لِلذَّكَرِ مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِۚ﴾

﴿*To the male, a portion equal to that of two females..*﴾

whether they were young or old, as Sa'īd bin Jubayr and others stated.[1] Sa'īd bin Jubayr said about Allāh's statement,

﴿وَأَن تَقُومُواْ لِلۡيَتَٰمَىٰ بِٱلۡقِسۡطِۚ﴾

﴿*and that you stand firm for justice to orphans.*﴾

"Just as when she is beautiful and wealthy you would want to marry her and have her for yourself, so when she is not wealthy or beautiful, marry her and have her for yourself."[2] Allāh's statement,

﴿وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمٗا﴾

﴿*And whatever good you do, Allāh is Ever All-Aware of it.*﴾

encourages performing the good deeds and fulfilling the commandments, and states that Allāh is knowledgeable of all of this and He will reward for it in the best and most perfect manner.

﴿وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضٗا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يُصۡلِحَا بَيۡنَهُمَا صُلۡحٗاۚ وَٱلصُّلۡحُ خَيۡرٞۗ وَأُحۡضِرَتِ ٱلۡأَنفُسُ ٱلشُّحَّۚ وَإِن تُحۡسِنُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا

[1] Aṭ-Ṭabari 9:255

[2] Aṭ-Ṭabari 9:255

تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾ وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا۟ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ ۚ وَإِن تُصْلِحُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾ وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾

❴128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human souls are swayed by greed. But if you do good and have Taqwā, verily, Allāh is Ever Well-Acquainted with what you do.❵

❴129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them so as to leave the other hanging. And if you do justice, and do all that is right and have Taqwā, then Allāh is Ever Oft-Forgiving, Most Merciful.❵

❴130. But if they separate (by divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.❵

The Ruling Concerning Desertion on the Part of the Husband

Allāh states, and thus legislates accordingly, that sometimes, the man inclines away from his wife, sometimes towards her and sometimes he parts with her. In the first case, when the wife fears that her husband is steering away from her or deserting her, she is allowed to forfeit all or part of her rights, such as provisions, clothing, dwelling, and so forth, and the husband is allowed to accept such concessions from her. Hence, there is no harm if she offers such concessions, and if her husband accepts them. This is why Allāh said,

﴿فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا﴾

❴there is no sin on them both if they make terms of peace between themselves;❵

He then said,

﴿وَٱلصُّلْحُ خَيْرٌ﴾

❴and making peace is better❵ than divorce. Allāh's statement,

﴿وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ﴾

﴾And human souls are swayed by greed.﴿

means, coming to peaceful terms, even when it involves forfeiting some rights, is better than parting.

Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said, "Ṣawdah feared that the Messenger of Allāh ﷺ might divorce her and she said, 'O Messenger of Allāh! Do not divorce me; give my day to 'Ā'ishah.' And he did, and later on Allāh sent down,

﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ﴾

﴾And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both﴿

Ibn 'Abbās said, "Whatever (legal agreement) the spouses mutually agree to is allowed.".[1] At-Tirmidhi recorded it and said, "*Hasan Gharīb*".[2]

In the Two *Ṣaḥīḥs*, it is recorded that 'Ā'ishah said that when Ṣawdah bint Zam'ah became old, she forfeited her day to 'Ā'ishah, and the Prophet ﷺ used to spend Ṣawdah's night with 'Ā'ishah.[3] There is a similar narration also collected by Al-Bukhāri.[4]

Al-Bukhāri also recorded that 'Ā'ishah commented;

﴿وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾

﴾And if a woman fears cruelty or desertion on her husband's part﴿, that it refers to, "A man who is married to an old woman, and he does not desire her and wants to divorce her. So she says, 'I forfeit my right on you.' So this *Āyah* was revealed."[5]

Meaning of "Making Peace is Better"

Allāh said,

﴿وَٱلصُّلْحُ خَيْرٌ﴾

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[1] Abu Dāwud Aṭ-Ṭayālisi: 349

[2] *Tuḥfat Al-Aḥwadhi* 8:403

[3] *Fatḥ Al-Bāri* 9:223 and Muslim 2:1085

[4] *Fatḥ Al-Bāri* 5:257

[5] Al-Bukhāri: 4601

﴾*And making peace is better*﴿. 'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said that the *Āyah* refers to, "When the husband gives his wife the choice between staying with him or leaving him, as this is better than the husband preferring other wives to her."[1]

However, the apparent wording of the *Āyah* refers to the settlement where the wife forfeits some of the rights she has over her husband, with the husband agreeing to this concession, and that this settlement is better than divorce. For instance, the Prophet ﷺ kept Ṣawdah bint Zam'ah as his wife after she offered to forfeit her day for 'Ā'ishah. By keeping her among his wives, his *Ummah* may follow this kind of settlement. Since settlement and peace are better with Allāh than parting, Allāh said,

﴿وَٱلصُّلْحُ خَيْرٌ﴾

﴾*and making peace is better*﴿. Divorce is not preferred with Allāh. The meaning of Allāh's statement,

﴿وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴾*But if you do good and have Taqwā, verily, Allāh is Ever Well-Acquainted with what you do*﴿

if you are patient with the wife you dislike and treat her as other wives are treated, then Allāh knows what you do and will reward you for it perfectly. Allāh's statement,

﴿وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ﴾

﴾*You will never be able to do perfect justice between wives even if it is your ardent desire,*﴿

means, O people! You will never be able to be perfectly just between wives in every respect. Even when one divides the nights justly between wives, there will still be various degrees concerning love, desire and sexual intimacy, as Ibn 'Abbās, 'Ubaydah As-Salmāni, Mujāhid, Al-Ḥasan Al-Baṣri and Aḍ-Ḍaḥḥāk bin Muzāḥim stated.[2]

Imām Aḥmad and the collectors of the *Sunan* recorded that

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[1] Aṭ-Ṭabari 9:272

[2] Aṭ-Ṭabari 9:285-287

'Ā'ishah said, "The Messenger of Allāh ﷺ used to treat his wives equally and proclaim,

«اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ، فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

«*O Allāh! This is my division in what I own, so do not blame me for what You own and I do not own*»

referring to his heart. This was the wording that Abu Dāwud collected, and its chain of narrators is *Ṣaḥīḥ*.[1]

Allāh's statement,

﴿فَلَا تَمِيلُوا كُلَّ الْمَيْلِ﴾

﴾*so do not incline too much to one of them*﴿

means, when you like one of your wives more than others, do not exaggerate in treating her that way,

﴿فَتَذَرُوهَا كَالْمُعَلَّقَةِ﴾

﴾*so as to leave the other hanging.*﴿ referring to the other wives. Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi and Muqātil bin Ḥayyān said that *Mu'allaqah* [hanging] means, "She is neither divorced nor married."[2]

Abu Dāwud Aṭ-Ṭayālisi recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا، جَاءَ يَوْمَ الْقِيَامَةِ وَأَحَدُ شِقَّيْهِ سَاقِطٌ»

«*Whoever has two wives and inclines to one of them (too much), will come on the Day of Resurrection with one of his sides dragging.*»[3]

Allāh's statement,

﴿وَإِن تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾

﴾*And if you do justice, and do all that is right and have Taqwā, then Allāh is Ever Oft-Forgiving, Most Merciful.*﴿

The *Āyah* states: If you do justice and divide equally in what

[1] Abu Dāwud: 2134, *Tuḥfat Al-Aḥwadhi*: 1140, Ibn Mājah: 1971 and An-Nasā'ī 7:63

[2] Aṭ-Ṭabari 9:290-292

[3] Abu Dāwud Aṭ-Ṭayālisi: 322

you have power over, while fearing Allāh in all conditions, then Allāh will forgive you the favoritism that you showed to some of your wives. Allāh then said,

﴿وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾﴾

﴾But if they separate (divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.﴿

This is the third case between husband and wife, in which divorce occurs. Allāh states that if the spouses separate by divorce, then Allāh will suffice them by giving him a better wife and her a better husband. The meaning of,

﴿وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا﴾

﴾And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.﴿

is: His favor is tremendous, His bounty is enormous and He is All-Wise in all His actions, decisions and commandments.

﴿وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾ وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾ إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا فَعِندَ ٱللَّهِ ثَوَابُ ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا ﴿١٣٤﴾﴾

﴾131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the People of the Scripture before you, and to you that you have Taqwā of Allāh. But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (free of any needs), Worthy of all praise.﴿

﴾132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs.﴿

﴾133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.﴿

﴾134. Whoever desires the rewards of this life, then with Allāh is the reward of this worldly life and of the Hereafter. And

Allāh is Ever All-Hearer, All-Seer.﴿

The Necessity of *Taqwā* of Allāh

Allāh states that He is the Owner of the heavens and earth and that He is the Supreme Authority over them. Hence Allāh's statement,

﴾وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ﴿

﴾*And verily, We have recommended to the People of the Scripture before you, and to you* ﴿

meaning, We have recommended to you what We recommended to the People of Scriptures; *Taqwā* of Allāh, by worshipping Him Alone without partners. Allāh then said,

﴾وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ﴿

﴾*But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth*﴿.

In another *Āyah*, Allāh said that Mūsā said to his people,

﴾إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ﴿

﴾*"If you disbelieve, you and all on the earth together, then verily, Allāh is Rich (free of any need), Owner of all praise."*﴿.

Allāh said,

﴾فَكَفَرُوا۟ وَتَوَلَّوا۟ ۚ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ﴿

﴾*So they disbelieved and turned away. But Allāh was not in need (of them). And Allāh is Rich (free of any need), Worthy of all praise*﴿

meaning, He is far too Rich than to need His servants, and worthy of all praise in all His decisions and commandments. The meaning of Allāh's statement,

﴾وَلِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٣٢﴾﴿

﴾*And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as a Disposer of affairs.*﴿

He has perfect watch over every soul, knowing what it deserves, He is the Watcher, and Witness of all things. Allāh's statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾﴾

﴾If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.﴿

means, He is able to take you away and replace you with other people if you disobey Him. In a similar *Āyah*, Allāh said,

﴿وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم﴾

﴾And if you turn away, He will exchange you for some other people and they will not be your likes﴿

Allāh's statement,

﴿مَّن كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ﴾

﴾Whoever desires the rewards of this life, then with Allāh is the reward of this worldly life and of the Hereafter.﴿

means, O those whose ultimate desire is this life, know that Allāh owns the rewards of this life and the Hereafter. Therefore, if you ask Allāh for both, He will enrich you, award you and suffice for you. As Allāh said,

﴿فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا﴾

﴾But of mankind there are some who say: "Our Lord! Give us in this world!" and for such there will be no portion in the Hereafter. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" For them there will be alloted a share for what they have earned﴿,

﴿مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ﴾

﴾Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward﴿, and

﴿مَّن كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ﴾

﴾Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like﴿ until,

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۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ
وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا
أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن
تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ
عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ
بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْآخِرِ فَقَدْ ضَلَّ
ضَلَٰلًۢا بَعِيدًا ﴿١٣٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟
ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ
سَبِيلًۢا ﴿١٣٧﴾ بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ ٱلَّذِينَ
يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ
عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِى
ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا
تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ
إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

﴿ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾

﴾See how We prefer one above another (in this world)﴿.

So Allāh said here,

﴿وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا﴾

﴾And Allāh is Ever All-Hearer, All-Seer.﴿

﴿۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾﴾

﴾135. O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you Talwū or Tu'riḍū, it, verily, Allāh is Ever Well-Acquainted with what you do.﴿

Commanding Justice and Conveying the Witness for Allāh

Allāh commands His believing servants to stand up for justice and fairness and not to deviate from it, right or left. They should not fear the blame of anyone or allow anyone to prevent them from doing something for the sake of Allāh. They are also required to help, support and aid each other for Allāh's sake.

Allāh's statement,

﴿شُهَدَآءَ لِلَّهِ﴾

﴿*as witnesses to Allāh*﴾ is similar to His statement,

﴿وَأَقِيمُوا۟ ٱلشَّهَـٰدَةَ لِلَّهِ﴾

﴿*And establish the testimony for Allāh*﴾.

Testimony should be delivered precisely, for the sake of Allāh, thus making the testimony correct, truly just, and free of alterations, changes or deletions. This is why Allāh said,

﴿وَلَوْ عَلَىٰٓ أَنفُسِكُمْ﴾

﴿*even though it be against yourselves,*﴾

meaning, give correct testimony, and say the truth when you are asked about it, even if harm will effect you as a consequence. Indeed, Allāh shall make a way out and give relief for those who obey Him in every matter. Allāh's statement,

﴿أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ﴾

﴿*or your parents, or your kin,*﴾

means, even if you have to testify against your parents and kin, do not compromise for their sake. Rather, give the correct and just witness even if they are harmed in the process, for the truth presides above everyone and is preferred to everyone.

Allāh's statement,

﴿إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا﴾

﴿*be he rich or poor, Allāh is a better Protector to both.*﴾

means, do not favor someone (in your testimony) because he is rich, or feel pity for him because he is poor, for Allāh is their caretaker, a better Protector of them than you, and has better knowledge of what is good for them. Allāh's statement,

﴿فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟﴾

﴿*So follow not the lusts, lest you may avoid justice;*﴾

means, let not desire, lust or the hatred you have against others, lure you into injustice in your affairs. Rather, stand for justice in all situations.

Allāh said;

﴿وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾

﴾And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety﴿

when the Prophet ﷺ sent 'Abdullāh bin Rawāḥah to collect the tax on the fruits and produce of the Jews of Khaybar, they offered him a bribe so that he would go easy on them. He said; "By Allāh! I have come to you from the dearest of the creation to me (Muḥammad), and you are more hated by me than an equivelent number of apes and swine. However, my love for him (the Prophet ﷺ) and hatred for you shall not prevent me from being just with you." On that, they said, "This (justice) is the basis which the heavens and earth were created." We will mention this *Ḥadīth* later in *Sūrat Al-Mā'idah* (chapter 5) Allāh willing.

Allāh's statement afterwards,

﴿وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟﴾

﴾and if you Talwū or Tu'riḍū﴿

means, "Distort your testimony and change it", according to Mujāhid and several others among the Salaf.[1] *Talwū*, includes distortion and intentional lying. For instance, Allāh said,

﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَـٰبِ﴾

﴾And verily, among them is a party who Yalwūna (distort) the Book with their tongues (as they read)﴿.

Tu'riḍū, includes hiding and withholding the testimony.

Allāh said,

﴿وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ﴾

﴾Who hides it, surely, his heart is sinful﴿

The Prophet ﷺ said,

«خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا»

«The best witness is he who discloses his testimony before being

[1] Aṭ-Ṭabari 9:308

asked to do so.»[1]

Allāh then warned,

﴿فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴾Verily, Allāh is Ever Well-Acquainted with what you do.﴿ and will reward or punish you accordingly.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ﴿١٣٦﴾﴾

﴾136. O you who believe! Believe in Allāh, and His Messenger, and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before; and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.﴿

The Order to Have Faith after Believing

Allāh commands His faithful servants to adhere to all the elements of faith, its branches, pillars and cornerstones. This is not stated as mere redundancy, but from the view of completing faith and the continual maintenence of it. For instance, the believer proclaims in every prayer,

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾﴾

﴾Guide us to the straight way.﴿ which means, make us aware of the straight path and increase us in guidance and strengthen us on it.

In this *Āyah* [4:136], Allāh commands the believers to believe in Him and in His Messenger, just as He said elsewhere,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ﴾

﴾O you who believe! Have Taqwā of Allāh, and believe in His Messenger, ﴿.

Allāh's statement,

[1] Muslim 3:1344

﴿وَالْكِتَـٰبِ الَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ﴾

﴿and the Book which He has sent down to His Messenger,﴾ refers to the Qur'ān, while,

﴿وَالْكِتَـٰبِ الَّذِىٓ أَنزَلَ مِن قَبْلُ﴾

﴿and the Scripture which He sent down to those before (him);﴾ refers to the previously revealed divine Books. Allāh then said,

﴿وَمَن يَكْفُرْ بِاللَّهِ وَمَلَـٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَالْيَوْمِ الْءَاخِرِ فَقَدْ ضَلَّ ضَلَـٰلًا بَعِيدًا﴾

﴿and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.﴾

meaning, he will have deviated from the correct guidance and strayed far away from its path.

﴿إِنَّ الَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ازْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾ بَشِّرِ الْمُنَـٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَـٰفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِى الْكِتَـٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَـٰتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَـٰفِقِينَ وَالْكَـٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾﴾

﴿137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (right) way.﴾

﴿138. Give to the hypocrites the tidings that there is for them a painful torment.﴾

﴿139. Those who take disbelievers for friends instead of believers, do they seek honor with them? Verily, then to Allāh belongs all honor﴾.

﴿140. And it has already been revealed to you in the Book that when you hear the verses of Allāh being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.﴾

Characteristics of the Hypocrites and Their Destination

Allāh states that whoever embraces the faith, reverts from it, embraces it again, reverts from it and remains on disbelief and increases in it until death, then he will never have a chance to gain accepted repentance after death. Nor will Allāh forgive him, or deliver him from his plight to the path of correct guidance. This is why Allāh said,

﴿لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا﴾

﴾*Allāh will not forgive them, nor guide them on the (right) way*﴿.

Ibn Abi Ḥātim recorded that his father said that Aḥmad bin 'Abdah related that Ḥafṣ bin Jamī' said that Samāk said that 'Ikrimah reported that Ibn 'Abbās commented;

﴿ثُمَّ ٱزْدَادُوا۟ كُفْرًا﴾

﴾*and go on increasing in disbelief*﴿, "They remain on disbelief until they die." Mujāhid said similarly.[1] Allāh then said,

﴿بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ١٣٨﴾

﴾*Give to the hypocrites the tidings that there is for them a painful torment.*﴿

Hence, the hypocrites have this characteristic, for they believe, then disbelieve, and this is why their hearts become sealed. Allāh describes the hypocrites as taking the disbelievers as friends instead of the believers, meaning they are the disbelievers' supporters in reality, for they give them their loyalty and friendship in secret. They also say to disbelievers when they are alone with them, "We are with you, we only mock the believers by pretending to follow their religion." Allāh said, while chastising them for being friends with the disbelievers,

﴿أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ﴾

﴾*do they seek honor, with them?*﴿

Allāh then states that honor, power and glory is for Him Alone without partners, and for those whom Allāh grants such

[1] Aṭ-Ṭabari 9:315

qualities to. Allāh said,

﴿مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا﴾

﴾*Whosoever desires honor, then to Allāh belong all honor*﴿, and,

﴿وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ﴾

﴾*But honor belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not*﴿.

The statement that honor is Allāh's Alone, is meant to encourage the servants to adhere to their servitude to Allāh and to be among His faithful servants who will gain victory in this life and when the Witnesses stand up to testify on the Day of Resurection.

Allāh's statement,

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ إِنَّكُمْ إِذًا مِّثْلُهُمْ﴾

﴾*And it has already been revealed to you in the Book that when you hear the verses of Allāh being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them.* ﴿

The *Āyah* means, if you still commit this prohibition after being aware of its prohibition, sitting with them where Allāh's *Āyāt* are rejected, mocked at and denied, and you sanction such conduct, then you have participated with them in what they are doing. So Allāh said,

﴿إِنَّكُمْ إِذًا مِّثْلُهُمْ﴾

﴾*(But if you stayed with them) certainly in that case you would be like them.*﴿

concerning the burden they will earn. What has already been revealed in the Book – as the *Āyah* says – is the *Āyah* in *Sūrat Al-An'ām* [6], which was revealed in Makkah,

﴿وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ﴾

﴾*And when you see those who engage in false conversation about Our verses (of the Qur'ān) by mocking at them, stay away from them*﴿.

الجزء الخامس ١٠١ سورة النساء

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ
نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَـٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ
عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
ٱلْقِيَـٰمَةِ ۗ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَـٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾
إِنَّ ٱلْمُنَـٰفِقِينَ يُخَـٰدِعُونَ ٱللَّهَ وَهُوَ خَـٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى
ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا
قَلِيلًا ﴿١٤٢﴾ مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَـٰٓؤُلَآءِ وَلَآ إِلَىٰ هَـٰٓؤُلَآءِ
وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَتَّخِذُوا۟ ٱلْكَـٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ
أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَـٰنًا مُّبِينًا ﴿١٤٤﴾ إِنَّ ٱلْمُنَـٰفِقِينَ
فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾
إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟
دِينَهُمْ لِلَّهِ فَأُو۟لَـٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ
ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ
إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

Muqātil bin Ḥayyān said that this *Āyah* [4:140] abrogated the *Āyah* in *Sūrat Al-An'ām*, referring to the part that says here,

﴿إِنَّكُمْ إِذًا مِّثْلُهُمْ﴾

﴾*(But if you stayed with them) certainly in that case you would be like them*﴿,

and Allāh's statement in *Al-An'ām*,

﴿وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَـٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾﴾

﴾*Those who fear Allāh, keep their duty to Him and avoid evil, are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may have Taqwā*﴿.

Allāh's statement,

﴿إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَـٰفِقِينَ وَٱلْكَـٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا﴾

﴾*Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.*﴿

means, just as the hypocrites participate in the *Kufr* of disbelievers, Allāh will join them all together to reside in the Fire for eternity, dwelling in torment, punishment, enchained, restrained and in drinking boiling water.

﴿ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَـٰفِرِينَ
نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۗ وَلَن

﴾يَجْعَلَ اللَّهُ لِلْكَٰفِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١

﴾141. Those who wait and watch about you; if you gain a victory from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allāh will judge between you (all) on the Day of Resurrection. And never will Allāh grant to the disbelievers a way (to triumph) over the believers.﴿

Hypocrites Wait and Watch what Happens to Muslims

Allāh states that the hypocrites watch and await the harm that occurs to the believers, awaiting the time when the Muslim circumstances and religion are dissolved and the state of *Kufr* takes over.

﴿فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ﴾

﴾if you gain a victory from Allāh﴿ triumph, aid and booty,

﴿قَالُوا أَلَمْ نَكُن مَّعَكُمْ﴾

﴾they say, "Were we not with you?"﴿

trying to come closer to the believers with this statement. However,

﴿وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ﴾

﴾But if the disbelievers gain a success,﴿

by gaining victory over the believers sometimes, just as occurred during Uḥud, for surely, the Messengers are tested, but the final victory is theirs.

﴿قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ الْمُؤْمِنِينَ﴾

﴾they say (to them), "Did we not gain mastery over you and did we not protect you from the believers?"﴿

meaning, did we not help you in secret and try our best to confuse the believers and weaken their resolve, until you gained victory over them? This statement of the hypocrites is an attempt to strengthen relations with the disbelievers, because they pretend to be friends with both parties so that they will be safe from their harm, due to their weak faith and

lack of certainty. Allāh said,

﴿فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ﴾

﴾Allāh will judge between you (all) on the Day of Resurrection﴿

meaning, by what He knows about you, O hypocrites. Therefore, do not be deceived by being shaded under the protection of Islāmic Law in this life, which is such only out of Allāh's wisdom. Surely, on the Day of Resurrection, your pretending shall not benefit you, because on that Day, the secrets of the souls will be disclosed and the contents of the hearts will be collected.

Allāh said,

﴿وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

﴾And never will Allāh grant to the disbelievers a way (to triumph) over the believers﴿.

'Abdur-Razzāq recorded that Yasī' Al-Kindi said, "A man came to 'Ali bin Abi Ṭālib and said, 'What about this *Āyah*,

﴿وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

﴾And never will Allāh grant to the disbelievers a way (to triumph) over the believers.﴿

'Ali said, 'Come closer, come closer. Allāh will judge between you on the Day of Resurrection, and He will not grant victory for the disbelievers over the believers.' "[1] Ibn Jurayj recorded that 'Aṭā' Al-Khurāsāni said that Ibn 'Abbās said that,

﴿وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

﴾And never will Allāh grant to the disbelievers a way (to triumph) over the believers.﴿

"Will occur on the Day of Resurrection."[2] As-Suddi recorded that Abu Mālik Al-Ashja'i said that it occurs on the Day of Resurrection.[3] As-Suddi said that "way" means, proof.[4] It is possible that the meaning of, 'and never will Allāh grant to the

[1] *Tafsīr 'Abdur-Razzāq* 1:175

[2] Aṭ-Ṭabari 9:328

[3] Aṭ-Ṭabari 9:328

[4] Aṭ-Ṭabari 9:328

disbelievers a way (to triumph) over the believers', is in this life by being unable to exterminate the believers completely, although they sometimes gain victory over some Muslims. However, the Final Triumph will be for the believers in this life and the Hereafter. Allāh said,

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَوٰةِ الدُّنْيَا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in the worldly life﴾

This provides a rebuttal to the wishes of the hypocrites for the destruction of the believers, and their loyalty to the disbelievers, fearing for themselves if they are victorious.

In another *Āyah*, Allāh said,

﴿فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ﴾

﴿And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship﴾, until,

﴿نَٰدِمِينَ﴾

﴿Regretful﴾

﴿إِنَّ الْمُنَٰفِقِينَ يُخَٰدِعُونَ اللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَوٰةِ قَامُوا كُسَالَىٰ يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰٓؤُلَآءِ وَلَا إِلَىٰ هَٰٓؤُلَآءِ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾﴾

﴿142. Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Ṣalāh, they stand with laziness and to be seen of men, and they do not remember Allāh but little.﴾

﴿143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way.﴾

The Hypocrites Try to Deceive Allāh and Sway Between Believers and Disbelievers

In the beginning of *Sūrat Al-Baqarah* [2], we mentioned Allāh's statement,

﴿يُخَٰدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا﴾

﴾*They (think to) deceive Allāh and those who believe*﴿.

Here, Allāh states,

﴿إِنَّ ٱلۡمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمۡ﴾

﴾*Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them.*﴿

There is no doubt that Allāh can never be deceived, for He has perfect knowledge of the secrets and what the hearts conceal. However, the hypocrites, due to their ignorance, scarce knowledge and weak minds, think that since they were successful in deceiving people, using Islāmic Law as a cover of safety for themselves, they will acquire the same status with Allāh on the Day of Resurrection and deceive Him too. Allāh states that on that Day, the hypocrites will swear to Him that they were on the path of righteousness and correctness thinking that such statement will benefit them with Allāh. For instance, Allāh said,

﴿يَوۡمَ يَبۡعَثُهُمُ ٱللَّهُ جَمِيعٗا فَيَحۡلِفُونَ لَهُۥ كَمَا يَحۡلِفُونَ لَكُمۡ﴾

﴾*On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you*﴿ Allāh's statement,

﴿وَهُوَ خَٰدِعُهُمۡ﴾

﴾*but it is He Who deceives them*﴿ means, He lures them further into injustice and misguidance. He also prevents them from reaching the truth in this life and on the Day of Resurrection. Allāh said,

﴿يَوۡمَ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلۡمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا نَقۡتَبِسۡ مِن نُّورِكُمۡ﴾

﴾*On the Day when the hypocrites – men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!"*﴿ until,

﴿وَبِئۡسَ ٱلۡمَصِيرُ﴾

﴾*And worst indeed is that destination*﴿.

A *Ḥadīth* states;

«مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ، وَمَنْ رَاءَى رَاءَى اللهُ بِهِ»

«*Whoever wants to be heard of, Allāh will make him heard of, and whoever wants to be seen, Allāh will show him.*»[1]

Allāh's statement,

﴿وَإِذَا قَامُوا إِلَى الصَّلَوٰةِ قَامُوا كُسَالَىٰ﴾

﴿*And when they stand up for Ṣalāh, they stand with laziness*﴾.

This is the characteristic of the hypocrites with the most honored, best and righteous act of worship, the prayer. When they stand for prayer, they stand in laziness because they neither truly intend to perform it nor do they believe in it, have humility in it, or understand it. This is the description of their outward attitude! As for their hearts, Allāh said,

﴿يُرَاءُونَ النَّاسَ﴾

﴿*to be seen of men*﴾ meaning, they do not have sincerity when worshipping Allāh. Rather, they show off to people so that they gain closeness to them. They are often absent from the prayers that they can hide away from, such as the *'Ishā'* prayer and the Dawn prayer that are prayed in darkness. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامُ، ثُمَّ آمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

«*The heaviest prayers on the hypocrites are the 'Ishā' and Dawn prayers. If they know their rewards, they will attend them even if they have to crawl. I was about to order someone to pronounce the Adhān for the prayer, then order someone to lead the prayer for the people, then order some men to collect fire-wood (fuel); then I would burn the houses around men who did not attend the (compulsory congregational) prayer.*»[2]

In another narration, the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ،

[1] *Fatḥ Al-Bāri* 11:343

[2] *Fatḥ Al-Bāri* 2:53 and Muslim 1:451

لَشَهِدَ الصَّلَاةَ، وَلَوْلَا مَا فِي الْبُيُوتِ مِنَ النِّسَاءِ وَالذُّرِّيَّةِ لَحَرَّقْتُ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ»

«By Him, in Whose Hand my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat between two ribs, he would have turned up for the prayer, and had it not been that the houses have women and children in them, I would burn their homes around them.»[1]

Allāh's statement,

﴿وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

﴾And they do not remember Allāh but little﴿ means, during the prayer they do not feel humbleness or pay attention to what they are reciting. Rather, during their prayer, they are inattentive, jesting and avoid the good that they are meant to receive from prayer.

Imām Mālik reported that Al-'Alā' bin 'Abdur-Raḥmān said that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ، قَامَ فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللهَ فِيهَا إِلَّا قَلِيلًا»

«This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until when it goes down between the two horns of the devil, he stands up pecks out four Rak'ahs (for 'Aṣr) without remembering Allāh during them except little.»[2] Muslim, At-Tirmidhi and An-Nasā'i also recorded it. At-Tirmidhi said "*Ḥasan Ṣaḥīḥ*".[3]

Allāh's statement,

﴿مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ﴾

﴾(They are) swaying between this and that, belonging neither to these﴿

[1] *Fatḥ Al-Bāri* 2:248 and Muslim 1:325
[2] *Al-Muwaṭṭa* 1:220
[3] Muslim 1:434, *Tuḥfat Al-Aḥwadhi* 1:497 and An-Nasā'ī 1:254

means that the hypocrites are swaying between faith and disbelief. So they are neither with believers inwardly or outwardly nor with disbelievers inwardly or outwardly. Rather, they are with the believers outwardly and with the disbelievers inwardly. Some of them would suffer fits of doubt, leaning towards these sometimes and towards those sometimes,

﴿كُلَّمَآ أَضَآءَ لَهُم مَّشَوْاْ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُواْ﴾

﴾Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still﴿.

Mujāhid said;

﴿مُّذَبْذَبِينَ بَيْنَ ذَلِكَ لاَ إِلَى هَـؤُلاۤءِ﴾

﴾(They are) swaying between this and that, belonging neither to these﴿ "The Companions of Muḥammad ﷺ,

﴿وَلاَ إِلَى هَـؤُلاۤءِ﴾

﴾nor to those﴿: the Jews."

Ibn Jarīr recorded that Ibn 'Umar said that the Prophet ﷺ said,

«مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، وَلَا تَدْرِي أَيَّتَهُمَا تَتْبَعُ»

«The example of the hypocrite is the example of the sheep wandering between two herds, sometimes she goes to one of them, and sometimes the other, confused over whom she should follow.»[1] Muslim also recorded it.[2]

This is why Allāh said afterwards,

﴿وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلاً﴾

﴾and he whom Allāh sends astray, you will not find for him a way.﴿

meaning, whomever He leads astray from the guidance,

﴿فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا﴾

﴾For him you will find no Wali (guiding friend) to lead him (to

[1] Aṭ-Ṭabari 9:333

[2] Muslim 4:2146

the right path)﴾ because,

﴿مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ﴾

﴾*Whomsoever Allāh sends astray, none can guide him*﴿.

So the hypocrites whom Allāh has led astray from the paths of safety will never find a guide to direct them, nor someone to save them. There is none who can resist Allāh's decision, and He is not asked about what He does, while they all will be asked.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ۝١٤٤ إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ۝١٤٥ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۝١٤٦ مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ۝١٤٧﴾

﴾*144. O you who believe! Do not take disbelievers as friends instead of believers. Do you wish to offer Allāh a manifest Sulṭān against yourselves?*﴿

﴾*145. Verily, the hyprocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.*﴿

﴾*146. Except those who repent, do righteous good deeds, depend on Allāh, and purify their religion for Allāh, then they will be with the believers. And Allāh will grant the believers a great reward.*﴿

﴾*147. Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.*﴿

The Prohibition of *Wilāyah* with the Disbelievers

Allāh forbids His believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them. In another *Āyah*, Allāh said,

﴿لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ﴾

﴾Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself﴿.

meaning, He warns you against His punishment if you fall into what He has prohibited. This is why Allāh said here,

﴿أَتُرِيدُونَ أَن تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا﴾

﴾Do you wish to offer Allāh a manifest Sulṭān against yourselves?﴿

meaning, proof against you that warrants receiving His torment.

Ibn Abi Ḥātim narrated that Ibn 'Abbās commented;

﴿سُلْطَانًا مُّبِينًا﴾

﴾manifest Sulṭān﴿, "The word *Sulṭān* in the Qur'ān means proof."

There is an authentic chain of narration for this statement, which is also the saying of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b Al-Quraẓi, Aḍ-Ḍaḥḥāk, As-Suddi and An-Naḍr bin 'Arabi.

The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire, Unless they Repent

Allāh then states that,

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ﴾

﴾Verily, the hypocrites will be in the lowest depths of the Fire;﴿

on the Day of Resurrection due to their tremendous *Kufr*. Al-Walibi ['Ali bin Abi Ṭalḥah] said that Ibn 'Abbās said,

﴿فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ﴾

﴾in the lowest depths (grade) of the Fire;﴿ means, in the bottom of the Fire.[1]

Other scholars said that the Fire has ever lower depths just as Paradise had ever higher grades.

Ibn Jarīr recorded that 'Abdullāh bin Mas'ūd said that,

[1] Aṭ-Ṭabari 9:339

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ﴾

﴾Verily, the hypocrites will be in the lowest depths (grade) of the Fire﴿,

"Inside coffins of Fire that surround them, for they are closed and sealed in them."[1]

Ibn Abi Ḥātim recorded that when Ibn Mas'ūd was asked about the hypocrites, he said, "They will be placed in coffins made of fire and they will be closed in them in the lowest depth of the Fire."

﴿وَلَن تَجِدَ لَهُمْ نَصِيرًا﴾

﴾no helper will you find for them.﴿

to save them from their misery and painful torment. Allāh then states that whoever among the hypocrites repents in this life, Allāh will accept his repentance and sorrow, if his repentance were sincere and he then follows it by performing righteous deeds, all the while depending on his Lord. Allāh said,

﴿إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ﴾

﴾Except those who repent (from hypocrisy), do righteous good deeds, depend on Allāh, and purify their religion for Allāh﴿ replacing showing off with sincerity, so that their good deeds will benefit them, even if they were minute.

﴿فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ﴾

﴾then they will be with the believers.﴿ on the Day of Resurrection,

﴿وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾

﴾And Allāh will grant to the believers a great reward.﴿

Allāh then states that He is too Rich to need anyone and that He only punishes the servants because of their sins,

﴿مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ﴾

﴾Why should Allāh punish you if you have thanked (Him) and have believed in Him.﴿

[1] Aṭ-Ṭabari 9:339

by correcting your actions and having faith in Allāh and His Messenger ﷺ,

﴿وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾

﴾And Allāh is Ever All-Appreciative (of good), All-Knowing.﴿

Allāh appreciates those who appreciate Him, and has knowledge of those whose hearts believe in Him, and He will give them perfect reward.